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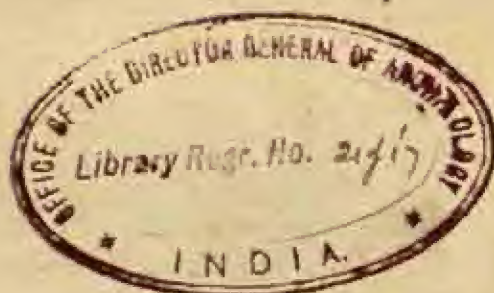




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THE
VINAYA PITAKAM.





THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PĀLI LANGUAGE.

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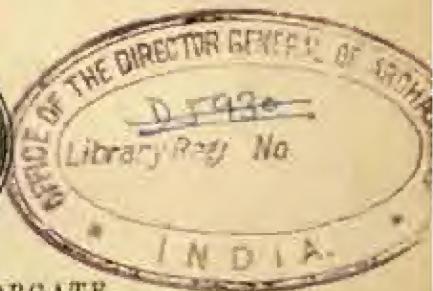
EDITED BY
HERMANN OLDENBERG.



VOL. I.
THE MAHĀVAGGA.

PUBLISHED WITH THE ASSISTANCE OF THE ROYAL ACADEMY OF BERLIN
AND OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.

BPa2
Vin|old



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1879.

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THE MAHĀYĀGGA, WHICH THE EDITOR DEEMED DESIRABLE
TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE
THIRD PART OF THE WHOLE PĪṬAKA.

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INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Piṭaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tipiṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: ye . . . assaṭṭhiyapubbo itanāso dhammavinayo ākaṅkhaṇi pabbajjān,—ayaṃ dhammo ayaṃ vinayo idaṃ sattha dhammā,—dhammasāharaṃ vinayadharaṃ mātikādhara.—Kassapa ayaṃ when assembling the Bhikkhus in Rājagaha: dhammaṃ ca vinayaṃ ca saṃgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkha (dhammasādhānā—vinayavādī, Minayeṭṭi, Prāt. p. 3, line 14).—These passages at the same time prove that Dhammavinaya is a Dravida-compound, and not a Taitpurusha, as M. Fœr (Études Bouddhiques, p. 203) has maintained.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya." Whereupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapīṭaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapīṭaka was even at that time well known; the collection of the Abhidhammapīṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Pīṭakas; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammavinaya or of the Jinavacana.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

viz. the transition from the Dvīpīṭaka to the Tīpīṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dighanikāya.¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (pīṭaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammavinaya is brought to a close.²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the *Journal Asiatic Society*, of Bengal, vol. vi. p. 510, *et seq.*

² A valuable testimony of the earlier existence of a Dvīpīṭaka is also contained in the Mahāparinibbānasutta (p. 39): *idāni padavyatjanāni sādhanakam uggahetvā sutte catvarebhiṇi vīnaye sandassetabbhūti*.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapīṭaka. It is required of a teacher that he should be able to instruct his pupil: *abhidhammaṃ vinetaṃ abhivīnayaṃ vīnetum* (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: *līghaṃ traṇṇaṃ suttantaṃ vā gāthāya vā abhidhammaṃ vā pariyāpucchāsu, pucchā vinetaṃ pariyāpucchāsehi*. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Bakkhavagga, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Paṭisambhūḍā, are similar in character to the Abhidhamma, and here, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapīṭaka is one in the Bhikkhunivibhaṅga (56th Pācittiya): *suttantaṃ okāsaṃ kārāpetvā vīnayaṃ vā abhidhammaṃ vā pucchāhi*, which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṅgha and Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṅgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I. 5. 23-26, are also found in the Suttapiṭaka under the title of Anattalakkhaṇasutta, and those in Mahāvagga, VI. 28-30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṅgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma: and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Saṅgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: *dānakathā sīlakathā, saṅgakkathā, kāmānupādinavo, okāro, sampikkaso, nekkhammo ānisaṃso*.

¹ In the *Cullavagga* we have the striking remark: *ayam dhammavinayo ekasao vimuttisao*.

² The *Cullavagga* relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them "*dhammagāyena*." He who spreads false doctrines concerning the Vinaya is called an *adhamavādī* (*Mahāvagga*, X, 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Insor.* plate 11.), reckons the *vinayasamākhā* among the *dhammapaliyānī*.

trast Dhamma and Saṃgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Saṃgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pātimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpesūtras, Grhyasūtras, etc., the Vinaya of the Brahmana.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pātimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pāli scholars. Mr. Rhys Davids¹ considers the Pātimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pātimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pātimokkha in its entirety and in its original form in the Vinayapīṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pātimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pātimokkha being subsequently extracted from it; or whether the Pātimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ *Ancient Coins and Measures of Ceylon*, p. 6; *Buddhism*, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called *Pārājika* and *Pācittiya*. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pātimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole;¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladāsaka pāpasamācāra*). The following account of these proceedings is given in the Pātimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of "Saṃghādisesa," and has to submit to the penalty of the Mānatta; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example: *assa bhikkhuno*, in the 49th Pācittiya; *tathāvidiā bhikkhuno*, in the 69th Pācittiya.

³ See the last rule of the *Terauddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhūhi evam assa vacanīyo*, etc.

⁵ *Pakkamā' āyasmā mummā āvāsā, aha te idha vāsenā 'ti*.

⁶ So *bhikkhu bhikkhūhi yāvatatiyaṃ sammubbhāsitaṃ tassa peṭṭhisaggalya*.

mony of the Abbhāna, it is to be shown that the penance has been undergone.

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pātimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.¹

The picture of the proceedings against the Assajipunabbasukā bhikkhū, as presented by the account in the Vibhaṅga, differs much more from the text of the Pātimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukā bhikkhū codetabbā, codetvā sāretabbā, sāretvā āpattiṃ ropetabbā, āpattiṃ ropetvā vyattena bhikkhunā paṭibaleṇa saṃgho ṇāpetabbo: supātu me bhante saṃgho. ime Assajipunabbasukā bhikkhū kuladōssakā pāpamācārā. . . yadi saṃghassa pattakallam, saṃgho Assajipunabbasukānam bhikkhūnam Kīṭāgirisamā pabbājaniyakammam kareyya na Assajipunabbasukehi bhikkhūhi Kīṭāgirisam vattabbā ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words alan te idha vāseṇā 'ti (Māyāḍī, p. 8, l. 16); but then they prescribe a second and a third repetition of the same procedure (dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo), and then go on to say: so bhikkhu saṃghasamajjham pi ākaddhitarā vattabbo; māyaṇā evam arāca . . . dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo. Then: so bhikkhu samanubhāsitaḥ. The samanubhāsana is then described as a faultcatching kammap. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pātimokkha, we find in these statements a peculiar ecclesiastical decree (Saṅghakamma), fulfilled by the Saṅgha, of which the Pātimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (paṭippassaddhi) of the Kamma, not by the ancient ceremonies of the Mānatta and of the Abbhāna. It deserves to be noticed that in the same way as the Pabbājaniyakamma is not mentioned in the Pātimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pātimokkha proves itself to be the older, as compared with what has been added in the Vibhaṅga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Mahāvagga and the Cullavagga,² although they do not stand in the same direct relation to the Pātimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Mahāvagga³ gives precepts concerning the recital of the Pātimokkha, which put it beyond a doubt that the name Pātimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahāvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pātimokkha)

¹ For instance, in the 68th Pācittiya we should expect to find some mention of the Ukkhepaniyakamma pāpikāya dīṭṭhiyā appattiṇissagga. The text of this Pācittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbājaniyakamma.

² The Parivāra, the fifth Book of the Vinayapitaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 16. 1.

threatened with penance, and such as were added at a later period (in the Mahāvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pātimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pātimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pātimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkata; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pātimokkha was, in general, avoided in the detailed explanations of the Mahāvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pātimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pātimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pātimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkotanakam pācittiyam, Mahāvagga, IV. 16, 26, with reference to the 63rd Pācittiya; anādaya pācittiyam, Mahāvagga, IV. 17, 7, 8, with reference to the 64th Pācittiya. At times allusion is made by the formula, yathādhammo kīretabbo, to the penance prescribed in the Pātimokkha for a transgression; for instance, Mahāvagga, I. 49, 6, with reference to the 65th Pācittiya; Mahāvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapīṭaka was subsequently taken in hand, were all admitted into it.¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a history to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.³ This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only one part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with those formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapīṭaka in its present form, and that at the time of the redaction of the Pīṭaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (i.e., "O monks") is added in those explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii—xix) with regard to the proceedings against the kulādāsa paṇḍita.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinaya-piṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhaṅga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaipulya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Piliṇḍavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunnabbasutā bhikkhū occurs in the Vibhaṅga (Sanghādis, 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipitaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapitaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. "Do not grieve, do not lament," he is said to have said to the believers; "it is well, that we have been relieved of the great Master's presence; we were oppressed by him, when he said: 'this is permitted to you, this is not permitted.' In future, we can do as we like, and not do as we do not like." In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha's disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master's precepts in an authentic form. It has already been said above, how, during the seven months' sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp. 67, 68, in the edition of Childers.

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesālī furnished the necessary materials.¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesālī. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgiti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesāli; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesāli. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The *Dīpavaṃsa*, for instance, says (5, 26, and following):—

"The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesāli, in the Kūtāgāra hall, this second assembly was brought to a close after a period of eight months."

The difference between the earlier and the later account of the Council held at Vesāli is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesāli probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a *Dhammasaṃgaha* was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMĀSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALĪPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalliputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the *Dīpavaṇṇa*, the *Mahāvāṇsa*, and the *Saṃmatipāṭisādikā* of Buddhaghosa. In the concluding chapter of the *Cullavagga*, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called *Kathāvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council.¹ But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pāṭaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pāṭaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PIYAKA agree in alluding only to two. There is no mention whatever of a Council at Pāṭaliputra." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Piyaṅga, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Kappan, *die Religion des Buddha*, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.¹ As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen Thsang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dharmasoka he always calls *Wor-xrov*, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Ths.*, vol. i. p. 414): "Dans la première centaine d'années qui suivit le Nirvâna, il y eut un roi nommé 'O-chou-kia, qui était l'arrière-petit-fils du roi Pin-pi-se-lo (Rinbisira). Il quitta la ville de la maison du roi (Râjagriha), transféra sa cour à Po-tch'a-li (Pâtali-putra) et fit construire une seconde enceinte autour de l'ancienne ville." Shortly before and afterwards Dharmasoka is spoken of under the name of *Wou-yeou*. This is the only passage where Hiouen Thsang uses the name 'O-chou-kia. It seems undoubted that the author here understood 'O-chou-kia and *Wou-yeou* to be two different persons.

The Councils of Vesāli and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesāli and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta.¹ The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesāli, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (i.e. of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivāra) and the Councils of Vesāli and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrine, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunis.¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskewasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pārājika Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunis collected in two passages, in the Bhikkhunītibhāsita at the end of the Pācittiya, and at the end of the Cullavagga before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesālī. The materials for comparing the points disputed at Vesālī with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;¹ that, in fact, it does not know of the propositions discussed at Vesālī. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthū. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesālī turned are not specified.² The texts of the Pārājika and Pācittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesālī. The discussion of the ten propositions is given in the form of an account of the Council at Vesālī, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESĀLĪ.

Probably, however, not much older. If we fix the date of the composition of the Vinayapitaka, as handed down to us, too long BEFORE the Council held at Vesālī, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pāṭaliputta being made the capital of the kingdom of Magadha, as contained in the Vinaya.¹ According to the statement of Hiouen Tsang, King Kālāsoka, in whose reign the Council of Vesālī was held, is said to have changed his residence, and removed to Pāṭaliputta; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pāṭaliputta must be anterior to the redaction of the Vinaya Pitaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the Pātimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvagga, VI. 28, 8. Compare Mahāparinibb. S., p. 13.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Saṃgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brāhmaṇa, of the Sūtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudīpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

¹ The edict of Bairât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of all the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pâli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the *Brahmajâlasutta* (*Sept Suttas*, p. 67) to this discourse (*Atthajâla*, *Dhammajâla*, *Brahmajâla*, *Ditthijâla*, *Anuttarasangâmmavijara*), or let us ask, who, at a first glance, would recognize the identity of the *Pârâjika* and *Pâcittiya* with the *Suttavibhângga*, or the identity of the *Âgamas* with the *Nikâyas*, etc. Thus the "Moneyvâta," to which the inscription alludes, may be identical with the *Sâmasâphala-sutta*, if we must not rather identify it with the little discourse contained in the *Tikani-pâta* of the *Ânguttara-Nikâya* which begins: "Tipl-mâni bhikkhave moneyvâni" (see the *Âpâyavagga*; fol. 34a of the *Playre MS.*). The "Munigâthâ" most probably are the twelfth *Sutta* of the *Suttanipâta*. The "*Lâghalovâda*," concerning falsehood, which is mentioned in the inscription, is the *Ambalatthikarâhulovâda*, the sixty-first among the *Suttas* of the *Majjhima-Nikâya*. The *Vinayasamâhâsa* (= *vinaya-samâkaraṇa*) is, I think, certainly not the *Parivâra*, as Mr. Davids once supposed. This work, at least to judge from the Pâli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the *Pâlinikkha*. The meaning of the title *Anâgatabhayâni* can be gathered from the *Arâhikânâgatabhaya-sutta* of the *Ânguttaranikâya* (given in the *Suttasamgraha*, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. esp.). This *Sutta* describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

² The opinion of Professor Wassiljew (*Der Buddhismus*, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahāvihāra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the *THEMAS* (unūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name *THERAVĀDĪ* was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Tsang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the *VIBHAJJAVĀDĪ* (*Vibhajjavādīnaṃ*). From

¹ The historical portions of the great *Aṭṭhakathā* of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories *Dīpaṃsū* and *Mahāvamsa*. I intend to give a proof of this in my edition of the *Dīpaṃsū*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsaṃghikās and Sammatiyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sāryāstivādinās, Vibhajjavādinās, Mahiṣāsakās, Dharmaguptakās, Kāṣyāpiyās, Saṃkrāntikās (by the side of the last we also find the Tāmraçāṭṭiyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the Theravāḍī, Mahimsāsakā, Sabbatthavāḍī, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavāḍī. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravāḍī with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a Vibhajjavāḍī. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavāḍī sambuddho hoti bhante 'ti āha so,
thero āmā 'ti etc.⁴

The result seems certain: if the appellation Vibhajjavāḍī was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavāḍī,

¹ Tāronātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsaṃghikās; in that of the other the Vāṇiputṭiyās.

³ Tāronātha, *l. c.* p. 273.

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: "ācariyānaṃ vibhajjavādānaṃ (vibhajjavāḍīnaṃ?) Tambapāṇḍitapasaḍḍakānaṃ Mahāvihāravāsīnaṃ." See also Minayeff, in his Introduction to the Prātimoksha, p. 11.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahīśāsakās. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahīśāsakas as one of those sects which had gone off from the true faith; and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahīśāsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahīśāsaka school must be remarkably like the version of the Vinayapīṭaka handed down in Ceylon.² Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, *Buddhist Pilgrims*, p. 165.

² It is probably not accidental that the *Dīpavaṃsa* mentions the Mahīśāsakā first among those schools which branched off from the Theravāda, and that the northern Buddhists also are in the habit of mentioning the *Vihāṃjavādiṇas* and the Mahīśāsakās side by side.

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli.¹ In the case of the Mahīśāsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika. The second section of the first division includes the 23 (13 ?) Saṃghādisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā. The fifth section of the first division includes the 91 (92 ?) Pācittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules. The remaining sections of this division contain rules for the Bhikkhunīs similar to those for the Bhikkhus.²

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli.

4. "The FOURTH DIVISION contains, 1st, a section called Mh-tsang, *i.e.* Adhikarapa-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Saṃgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pārājika, etc.

² As yet all the data agree exactly with the Pāli Vibhaṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya.

³ This corresponds with the first chapters of the Pāli Mahāvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.¹ Under this last division, we have in Chinese the history of the Councils.

"In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHĪSĀKA school.

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of *vasa*. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.²

"Buddha then proceeds with his followers to the neighbourhood of Vaisāli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudāna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. "The story of a Bhikkhu⁴ and a female monkey.

3. "A story about going to festivals and dances given by non-believers.⁵

¹ More likely this section corresponds with the second half of the *Callavagga*, and a section corresponding with the *Parivāra* is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pāli Vinaya, at the end of the *Callavagga*.

² All this corresponds exactly with the Introduction to the *Vibhaṅga*; the comparison also of the flowers which are scattered by the wind, is made use of in the Pāli text.

³ Pāli: Sudhmo Karandaputto.

⁴ *Tena kho pama samayena aññataro bhikkhu Vesāliyaṃ Mahāvamsa makkaṇṇaṃ ānisaṃ upalāpetvā tassā methunam dhammam patisevati*, etc.

⁵ I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: *tena kho pama samayena sambhulā Vesālīkā Vajjiputtakā bhikkhū yāvadattham bhūjissā, yāvadattham sūjissā, yāvadattham nahāyissā, yāvadattham bhūjissā . . . ayoniso manasākaritā . . . methunam dhammam patisevissā.*

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nāgarāja. Bodhisatva ordered the Rishi to ask the Nāga for the Mani-gem concealed in his crest, on which the Nāga ceased to come to the Rishi. This story concludes with a gāthā:

'Men do not like beggars, and they soon learn to hate them,
The Nāgarāja hearing words of begging went away and never
returned.'²

"The SECOND SECTION of this division is taken up with stories about Devadatta.³

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dīpaṅkara down to the conversion of Śāriputra and Moggallāna."⁵

So far Mr. Beal's communication in connexion with the Vinaya of the Mahīśāsaka.

¹ Dhaniya kambhakkāruputtā (second Pārājika).

² This story belongs to the second Saṅghādisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ("bhūta-pubbam") were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jātaka collection. The verse is as follows:

"na tam yāce yassa piyaṃ jigimse, videse hoti ahiyācānāya.
nāge maṇim yācīto brāhmaṇena aḷassanūti fierā tad ajjhagamā'ti."

³ Similar stories occur in the Pāli text in the discussion of the 10th and 11th Saṅghādisesa dhamma.

⁴ Bhikkhūnī-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahāvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggāsāvaka.

Of the *Tibet* Vinaya, the Vinaya of the Mahāsarvāstivādīna, we have the well-known detailed extracts of CSOMA KÖRÖSI.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion:

All of the different versions of the Vinaya are based upon *one* foundation; the arrangement of the material is the same in all; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahīśāsakas, and of the Mahāsarvāstivādīna.

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations; and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipiṭaka, and still more of the Aṭṭhakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dharma in the Asiatic Researches*, vol. ix. especially p. 46 ff. That the Tibet Vinaya belongs to the Mahāsarvāstivādīna is stated by Waddell (Jewell, p. 96).

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Laṅkā. The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravāda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the Aṭṭhakathās, so that the text of the Tipiṭaka, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhī language. It is certain that the Pāli language is not the Māgadhī language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beiträge zur Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhī language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhī, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhī in some of those very points which distinguish the Māgadhī from the Pāli.

² *amjānāmi bhikkhāre sakāya niruttīyā buddhavarāṇaṃ pariyāpūritān ti.*

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipiṭaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāma, Liṅga and Parikkhāra, as is said in the Dīpa-vaṃsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipiṭaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahāvamsa*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setṭhi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pāṭaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pāli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Saṃgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76.

² *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87).

³ *Beiträge zur Pāli-Grmmatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjeni dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjeni, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjeni. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pāli for us to regard it as in any way likely that the Pāli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pāli Tipitaka as connected with the person of MAHINDA; it is impossible both to identify the Pāli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Types*, p. 95.

in a number of other countries, and also in Ceylon;¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Samghamittā, his sister, as the foundress of the Bhikkhunīsamgha, the stories about bringing over the relics and the Bodhi-branch:—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict: *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kālīṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kālīṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIUEN THSANG. The followers of the Śthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kālīṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kālīṅga. Buddhaghosa frequently speaks of the views expressed in the Aṭṭhakathā of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pāli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahāvastu*, p. 241; *Journ. Roy. As. Soc. N.S.* vol. vii. p. 160 and following.

² To this there is but one exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Tha.* iii. p. 467 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhimadda-samṭpanhi" (*Mahāvastu*, p. 250); the place where he received the instruction to travel to Ceylon was most likely this very monastery.

³ *H. Tha.* iii. pp. 82, 92, 116, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathā of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kālīṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakapṇi,² King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhamēghavāhana,³ King of the KālīṅGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kālīṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

¹ This, however, cannot be regarded as certain; the indications given by Minayeff in his Introduction to the *Prātimokṣa* (p. viii. edn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (*Journ. Roy. As. Soc. Bombay*, vol. vii.).

³ *Corpus Inscrip.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period; the spelling *śś* of the Pāli (*sabba*, etc.), where the inscriptions give *s*, that is, *re* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *śś*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write *dibbate*, but *divvate* (cf. 2. 10, p. 235 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipitaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,
May, 1879.

VINAYAPIṬAKAM.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati
naggi Nerañjarāya tīre bodhirukkhamūle paṭhamābhisam-
buddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ eka-
pallaṅkena nisīdi vimuttisukhapatisamvedi. ||1|| atha kho
bhagavā rattiyā paṭhamam yāmaṃ paṭiceasamuppādaṃ
anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṃkhārā,
saṃkhārāpaccayā viññāṇaṃ, viññāṇāpaccayā nāmarūpaṃ,
nāmarūpāpaccayā saṁsāraṇaṃ, saṁsāraṇāpaccayā phassa,
phassāpaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā
upādānaṃ, upādānāpaccayā bhavo, bhavāpaccayā jāti, jāti-
paccayā jarāmaraṇaṃ sokaparideva dukkha domanassupāyāsā
sambhavanti. evam etassa kevalassa dukkhakkhandhassa
samudayo hoti. avijjāya tv eva asesavirāgaṇirodhā saṃkhā-
raṇirodho, saṃkhāraṇirodhā viññāṇānirodho, viññāṇānirodhā
nāmarūpaṇirodho, nāmarūpaṇirodhā saṁsāraṇānirodho, saṁsā-
raṇānirodhā phassānirodho, phassānirodhā vedanānirodho,
vedanānirodhā taṇhānirodho, taṇhānirodhā upādānaṇirodho,
upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jātinirodho, jāti-
nirodhā jarāmaraṇaṃ sokaparideva dukkha domanassupāyāsā
nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahotudhamman ti. ||3||

atha kho bhagavā rattiyaṃ majjhimaṃ yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ — la — evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayāṃ paccayānaṃ avedīti. ||5||

atha kho bhagavā rattiyaṃ paccimaṃ yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ — gha — evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||6|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

vidhūpayāṃ tiṭṭhati Mārasenaṃ suriyo 'va obhāsayaṃ antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuttahitvā bodhirukkhamaṇā yena Ajapālanigrodho ten' upasamkami, upasamkamitvā Ajapālanigrodharukkhamaṇe sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| atha kho aññataro huhuṅkajātiko brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhimp sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ atthāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhaga-

vantaṃ etaṃ avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
 atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yo brāhmaṇo bāhitapāpadhammo nihubhūko nikasāvo
 yatatto

vedantaḡ vusitabrahmacariyo, dhammena so brāhmaṇo
 brahmavādaṃ vadeyya,

yass' ussadhā n' atthi kuhīñe lōke 'ti. ||3||

Ajapālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tambā samādhimhā
 vuṭṭhahitvā Ajapālanigrodhamūlā yena Mucalindo ten'
 upasaṃkami, upasaṃkamitvā Mucalindamūle sattāhaṃ eka-
 pallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| tena kho
 pana samayena mahākālamegho udapādi sattāhavaddalikhā
 sītavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā
 nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi pa-
 rikkhipitvā upari muddhani mahantaṃ phayaṃ karitvā
 atṭhāsi : mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uṇhaṃ,
 mā bhagavantaṃ dāṃsamakasavātātāpasirimsapasamphasso
 'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
 viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā
 bhoge viniveṭhetvā sakavanyaṃ paṭisaṃharitvā mānavaka-
 vanyaṃ abhinimminitvā bhagavato purato atṭhāsi añjaliko
 bhagavantaṃ namassamāno. ||3|| atha kho bhagavā etaṃ
 atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,

avyāpajjaṃ sukhaṃ lōke pāṇabhūtesu samyamo. |

sukhā virāgatā lōke kāmānaṃ samatikkamo,

asmimānassa yo vīṇayo etaṃ ve paramaṃ sukhaṃ ti. ||4||

Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tambā samādhimhā
 vuṭṭhahitvā Mucalindamūlā yena Rājāyatanā ten' upa-
 saṃkami, upasaṃkamitvā Rājāyatanamūle sattāhaṃ eka-
 pallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā taṃ
 dosaṃ addhānamaggaṇapāṇā honti. atha kho Tapussa-
 bhallikānaṃ vāṇijānaṃ ūti sālohitā devatā Tapussabhallike
 vāṇije etad avoca: ayaṃ mārisā bhagavā Rājāyatanamūle
 viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-
 vantam manthena ca madhupiṇḍikāya ca paṭimānotha, taṃ
 vo bhavissati digharattam hitāya sukhāyā 'ti. ||2|| atha kho
 Tapussabhallikā vāṇijā manthañ ca madhupiṇḍikañ ca ādāya
 yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-
 vantam abhivādetvā ekamantaṃ aṭṭhamsu, ekamantaṃ tṭhitā
 kho Tapussabhallikā vāṇijā bhagavantam etad avocun: paṭi-
 gaṇhātu no bhante bhagavā manthañ ca madhupiṇḍikañ ca
 yaṃ amhākaṃ assa digharattam hitāya sukhāyā 'ti. ||3||
 atha kho bhagavato etad ahosi: na kho taṭhagatā hatthesu
 paṭigaṇhanti. kimhi nu kho ahaṃ paṭigaṇheyyaṃ manthañ
 ca madhupiṇḍikañ cā 'ti. atha kho cattāro Mahārājāno
 bhagavato cetasaṃ cetoparivitakkaṃ aññāya catuddisā cattāro
 selamaye patte bhagavato upanāmesuṃ: idha bhante bhagavā
 paṭigaṇhātu manthañ ca madhupiṇḍikañ cā 'ti. paṭiggabhesi
 bhagavā paccagge selamaye patte manthañ ca madhupiṇḍi-
 kañ ca paṭiggahetvā ca paribhoṇji. ||4|| atha kho Tapussa-
 bhallikā vāṇijā bhagavantam onitapattapāṇim veditvā bhaga-
 vato pādesu sīrasā nipatitvā bhagavantam etad avocun: ete
 mayaṃ bhante bhagavantam saraṇam gacchāma dhammañ
 ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇaṃ
 gate 'ti. teva loke paṭhamam upāsakā ahesuṃ dīvē-
 cīkā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
 vuṭṭhahitvā Rājāyatanamūlā yena Ajapālanigrodho ten'
 upasaṃkamī, upasaṃkamitvā tatra sudaṃ bhagavā Ajapāla-
 nigrodhamūle viharati. ||1|| atha kho bhagavato rahogatassa
 paṭisallinassa evaṃ cetaso parivitaṃko udapādi: adbigato
 kho my āyaṃ dhammo gambhīro duddaso duranubodho santo
 paṇito atakkāvacarō nipuṇo paṇḍitavedanīyo. ālayarāmaṃ kho
 paṇāyaṃ pajā ālayaratā ālayasammuditā. ālayarāmāya kho
 paṇa pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ

thānaṃ yad idaṃ idappaccayatā paṭiceasamuppādo, idaṃ pi kho thānaṃ sududdasaṃ yad idaṃ sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. ahañ ceva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyaṃ, so maṃ' assa kilamatho, sā maṃ' assa vihesā 'ti. ||2|| api 'ssu bhagavantaṃ imā anacchariyā gāthāyo paṭibhamsu pubbe asutapubbā :

kicchena me adhigataṃ halaṃ dāni pakāsitaṃ,
rāgadosaparetehi nāyaṃ dhammo susambudho.)
paṭiseṭtagāmi nipuṇaṃ gambhīraṃ daddasaṃ aṇuṃ
rāgarattā na dakkhanti tamokhandhena āvuta 'ti. ||3||

iti ha bhagavato paṭisañeikkhato appossukkatāya cittaṃ namati nō dhammadesanāya. atha kho Brahmuno Sahampatiṃsa bhagavato cetasā cetoparivitakkaṃ aññāya etad ahosi : nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgataṃ arahato sammāsambuddhaṃ appossukkatāya cittaṃ namati nō dhammadesanāya 'ti. ||4|| atha kho Brahmā Sahampati, seyyathāpi nāma balavā puriso sammijjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammijjeyya, evaṃ eva Brahmaloce antarāhito bhagavato purato pāturahosi. ||5|| atha kho Brahmā Sahampati ekappaṃ uttarāsaṇgaṃ karitvā dakkhiṇaṃ jānumaṇḍalaṃ paṭhaviyaṃ nihantvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantaṃ etad avoca : desetu bhanto bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā appaṇājakkhajātikā assavanatā dhammaṃ parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6|| idaṃ avoca Brahmā Sahampati, idaṃ vtvā athāparaṃ etad avoca :

pāturahosi Magadhesu pubbe dhammo asuddho samalehi
cintito,
apāpur' etaṃ amatassa dvāraṃ supanta dhammaṃ vimala-
nānubuddhaṃ.)
sele yathā pabbatamuddhinaṃ thito yathāpi passe janataṃ
samantato,
tath' ūpamaṃ dhammamayaṃ sumedha pāsādam āruya
samanta-cakku

sokāvatipunnā janataṃ apotasoko avekkhassu jātijarābhi-
bhūtaṃ.]

utthehi vira vijitasamgāma satthavāha anaṇa vicara loke,
desetu bhagavā dhammaṃ aññātāro bhavissantīti. ||7||

evam vutte bhagavā Brahmānaṃ Sahampatiṃ etad avoca :
mayham kho Brahme etad ahosi : adhigato kho my āyaṃ
dhammo gambhīro duddaso duranubodho . . . sā mam' assa
vihesā 'tī. api 'ssu maṃ Brahme imā anacchariyā gāthāyo
paṭibhaṃsu pubbe me assutapubbā . . . āvuṭṭā 'tī. iti ha
me Brahme paṭisañcikkhato appossukkatāya cittaṃ namati
no dhammadesanāyā 'tī. ||8||

dutiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammam . . . aññātāro
bhavissantīti. dutiyam pi kho bhagavā Brahmānaṃ Saham-
patiṃ etad avoca : mayham pi kho Brahme etad ahosi :
adhigato kho my āyaṃ dhammo gambhīro duddaso duranu-
bodho . . . sā mam' assa vihesā 'tī. api 'ssu maṃ Brahme
imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā
. . . āvuṭṭā 'tī. iti ha me Brahme paṭisañcikkhato appossu-
kkatāya cittaṃ namati no dhammadesanāyā 'tī. ||9||

tatiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammam . . . aññātāro
bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanaṃ
viditvā sattesu ca kāruṇṇīyatam paṭicea buddhacakkhunā lo-
kaṃ volokesi. addasa kho bhagavā buddhacakkhunā lokaṃ
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāro dvākāro suviññāpaye daviññāpaye appe-
kacce paralokavajjabhayadassāvino viharanto. ||10|| seyya-
thāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ
vā appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā
udake jātāni udake samvaddhāni udakānuggatāni antoni-
muggaposini, appekaccāni uppalāni vā padumāni vā puṇḍari-
kāni vā udake jātāni udake samvaddhāni samodakaṃ ʿthitāni,
appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake
jātāni udakā samvaddhāni udakā accuggamma ʿthitāni anupa-
littāni udakena, ||11|| evam eva bhagavā buddhacakkhunā
lokaṃ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye daviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya aññhabhāsi :

apārutā tesam aṇatassa dvārā ye sotavanto, pamuñcantu suddham.

vihiṃsasaññi paṇuṇaṃ na bhāsi dhammaṃ paṇitaṃ manu-
jesu Brahme 'ti. ||12||

atha kho Brahmā Sahampati katāvakāso kho 'mhi bhagavatā dhammadesanāyā 'ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammam deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi : ayaṃ kho Ājāro Kālāmo paṇḍito vyatto medhāvī digharattaṃ appa-
rajjakkhajātiko. yaṃ nūnāhaṃ Ājārassa Kālāmassa paṭhamam dhammam deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato ārocesi : sattāhakālamkato bhante Ājāro Kālāmo 'ti. bhagavato pi kho ñaṇaṃ udapādi sattāhakālamkato Ājāro Kālāmo 'ti. atha kho bhagavato etad ahoṣi : mahājāniyo kho Ājāro Kālāmo, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammam deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi : ayaṃ kho Uddako Rāmaputto paṇḍito vyatto medhāvī digharattaṃ appa-
rajjakkhajātiko. yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosa-kālamkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñaṇaṃ udapādi abhidosa-kālamkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahoṣi : mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammam deseyyam, ko imaṃ dham-

maṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahimsu. yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammam deseyyan ti. ||5|| atha kho bhagavato etad ahoṣi: kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkaṇhā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane migadāye. atha kho bhagavā Uruvelāyaṃ yathābhīrantam viharitvā yena Bārāṇasī tena cārikam pakkāmi. ||6|| addasa kho Upako ājiviko bhagavantaṃ antarā ca Gayam antarā ca bodhim addhānamaggapaṭipannaṃ, disvāna bhagavantaṃ etad avoca: vippasaṇṇāni kho te āvuso indriyāni, parisuddho chavivaṇṇo paṇiyodāto. kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammam rocesīti. ||7|| evaṃ vutte bhagavā Upakaṃ ājivikaṃ gāthāhi ajjhabhāsī:

sabbābhībhū sabbavidū 'haṃ asmi sabbesu dhammesu anu-
palitto

sabbāñjaho taṇhakkhaye vimutto, sayam abhiññāya kam
uddiseyyam.]

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmim lokasmim n' atthi me paṭipuggalo.]

aham hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi sammāsambuddho, sītībhūto 'smi nibbuto.]

dhammacakkaṃ pavattetum gacchāmi Kāsīyaṃ puram,

andhabhūtasmi lokasmim āhañhi amatadudrabhin ti. ||8||

yathā kho tvaṃ āvuso paṭijānāsi arah' asi anantajino 'ti:

mādisā ve jinā honti ye pattā āsavakkhayaṃ,

jitā me pāpakā dhammā tasmāhaṃ Upaka jino 'ti.

evaṃ vutte Upako ājiviko hupeyya āvuso 'ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho bhagavā anupabbena cārikam caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggiyā bhikkhū tena upasaṅkami. addasaṃsu kho pañcavaggiyā bhikkhū bhagavantaṃ dūrato 'va āgacchantam, disvāna aññamaññaṃ saṃ-
ṭhapesuṃ: ayaṃ āvuso samaṇo Gotamo āgacchati bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccutthātabbo nāssa pattacivaram paṭiggahetabban, api ca kho āsanam ṭhapetabban, sace ākaṅkhissati nisidissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasaṅkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṅṭhahantā bhagavantam paccuggantvā eko bhagavato pattacivaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapiṭṭham pādakathalikam upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvuso vādēna ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathāgataṃ nāmena ca āvuso vādēna ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave soṭam, amatam adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañāpadassanavisesan, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañāpadassanavisesan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave soṭam, amatam adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyañāpadassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiye bhikkhū etaḍ avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etaṃ ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsambuddho. odahatha . . . viharissatha 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam odahimsu aññācittam upaṭṭhāpesum. ||16||

✓ atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitaḍḍā. katame dve. (yo cāyaṃ kāmesu kāmasukhallikānuyogo hino gammo pothuñjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubbo ante anupagamuna majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsamkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idaṃ kho pana bhikkhave dukkham ariyasaccam, jēti pi dukkhā, jarāpi dukkhā, vyādhī pi dukkhā, maraṇam pi dukkham, appiyeḥi sampayogo dukkho, piyeḥi vippayogo dukkho, yam p' iccham na labhati tam pi dukkham, saṃkhittena pañe' upādānakkhandhāpi dukkhā. ||19|| idaṃ kho pana bhikkhave dukkhasamudāyaṃ ariyasaccam, yāyaṃ taṇhā po-nobbhavikā nandirāga-sahagatā tatratatrābhinandini, seyyath' idaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idaṃ kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva taṇhāya asesavirāganirodho cāgo paṇissaggo mutti anālayo. ||21|| idaṃ kho pana bhikkhave dukkhanirodhagāmini paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi . . . sammāsamādhi. ||22||

idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. tam kho pan' idam dukkham ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idam dukkhasamudayam ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhasamudayam ariyasaccam pahātabban ti me bhikkhave — la — pahānan ti me bhikkhave . . . āloko udapādi. ||24|| idam dukkhanirodham ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodham ariyasaccam sacchikātabban ti me bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko udapādi. ||25|| idam dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave — la — bhāvitan ti me bhikkhave . . . āloko udapādi. ||26|| yāva kīvaṇ ca me bhikkhave imesu catūsu ariyasaccesu evam tiparivaṭṭam dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddham ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catūsu ariyasaccesu evam tiparivaṭṭam dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddham ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||28|| ñāṇaṇ ca pana me dassanaṃ udapādi : akuppā me cetovimutti, ayam antimā jāti, n' atthi dāni punabbhavo 'ti. idam avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. ima-smiṇ ca pana veyyākaraṇasmiṃ bhaññamāno āyasmato Koṇḍaññaassa virajam vītamalam dhammacakkhum udapādi yam kiñci samudayaḍhammaṃ sabbaṃ tam nirodhadhamman ti. ||29||

pavattite ca bhagavatā dhammacakke bhummā devā saddam anussāvesun : evam bhagavatā Bārāṇasīyaṃ Isipatane

migadāye anuttaraṃ dhammacakkhaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmūnā vā kenaci vā lokasmin ti. bhummānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ — la — Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatisā devā — la — Yāmā devā — la — Tusitā devā — la — Nimmānaratī devā — la — Paranimmitavasavatti devā — la — Brahmakāyikā devā saddaṃ anussāvesuṃ: evaṃ bhagavatā Bārāṇasiyaṃ Isipatane migadāye anuttaraṃ dhammacakkhaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmūnā vā kenaci vā lokasmin ti. ||30|| iti ha tena khaṇena tena layena tena muhuttena yāva Brahmakāyikā saddo abbhuggacchi, ayaṃ ca kho dasasahassilokadhātu saṃkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvaṃ. atha kho bhagavā imaṃ udānaṃ udānesi: aññāsi vata bho Koṇḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idaṃ āyasmato Koṇḍaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||31|| atha kho āyasmā Aññātakoṇḍañño diṭṭhadhammo patta-dhammo viditadhammo pariyogāḷhadhammo tinnavicikiccho vigatakathamkatho vesārajappatto aparappaccayo satthu sāsane bhagavantam etad avoca: labheyyāhaṃ bhante bhagavato santike pabbajjāṃ, labheyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyyāyā 'ti. sā 'vu tassa āyasmato upasampadā ahosi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vitatolaṃ dhammacakkaṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. ||33|| te diṭṭhadhammā patta-dhammā viditadhammā pariyogāḷhadhammā tinnavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocuṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjāṃ, labheyyāma upasampadan ti. ettha bhikkhave 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā nīhārena dhammiyā kathāya ovadi anusāsi : yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmasa āyasmato ca Aseajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ 'ti. ||36|| te diṭṭhadhammā pattadhammā viditadhammā pariyoḡāhadhammā tiṇṇavicikicchā vigata-kathaṃkathā vesārajappattā aparappaccayaṃ satthu sāsano bhagavantaṃ etad avocum : labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadaṃ 'ti. ettha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi : rūpaṃ bhikkhave anattā, rūpaṃ ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣiṭi. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣiṭi. ||38|| vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbheṭha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣiṭi. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣiṭi. ||39|| saññā anattā — ha — saṃkhārā anattā, saṃkhārā ca h' idaṃ bhikkhave attā abhaviṣsam, na yidaṃ saṃkhārā ābādhāya saṃvatteyyuṃ, labbheṭha ca saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun 'ti. yasmā ca kho bhikkhave saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun 'ti. ||40|| viññāyaṃ anattā, viññāyaṃ ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ viññāyaṃ ābādhāya saṃ-

vatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣiṭi. yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya samvattati, na ca labbhati viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣiṭi. ||41|| taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||42|| vedanā — la — saññā — la — saṃkhārā — la — viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||43|| tasmāt iha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ va bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbhaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye keci saṃkhārā — la — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ va bahiddhā va oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ viññāṇaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||45|| evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāreṣu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā jāti, vasītaṃ brahmacariyaṃ, kaṭaṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānāti. ||46|| idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. imasmiñ ca pana veyyākaraṇasmim bhaññamāṇe pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavohi cittāṇi vimuccinsu. tena kho pana samayena cha loka arahanto honti. ||47|| 6

paṭhamabhāṇavāraṃ.

tena kho pana samayena Bārāṇasīyaṃ Yaso nāma kulaputto setṭhiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde cattāro māse nippurisehi turiyehi paricāriyamāno na hetṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṅgibhūtassa paricāriyamānassa paṭigace 'eva niddā okkami, parijanassāpi pacchā niddā okkami, sabbarattiyo ca telappadipo jhāyati. ||1|| atha kho Yaso kulaputto paṭigace 'eva paṭibujjhivā addasa sakkaṃ parijanaṃ supantaṃ, aññissā kacche vīṇaṃ, aññissā kaṇṭhe mutiṅgaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, vippalapantiyo, hatthappattaṃ susānaṃ mañña. disvān' assa ādīnava pāturaḥosi, nibbidāya cittaṃ saṇṭhāsi. atha kho Yaso kulaputto udānaṃ udānesi: upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. ||2|| atha kho Yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivarīṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivarīṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. ||3|| tena kho pana samayena bhagavā rattiyaṃ paccūsasamayaṃ paccutṭhāya ajjhokāse caṅkamaṃti. addasa kho bhagavā Yasaṃ kulaputtaṃ dūrato 'va āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane nisīdi. atha kho Yaso kulaputto bhagāvato avidūre udānaṃ udānesi: upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. atha kho bhagavā Yasaṃ kulaputtaṃ etaḍ avoca: idaṃ kho Yaso anupaddutaṃ, idaṃ anupassaṭṭhaṃ. ehi Yaso nisīda, dhammaṃ te desessāmi. ||4|| atha kho Yaso kulaputto idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhaṃ ti hatṭho udaggo suvaṇṇapādukāhi orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abbivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkiḷesaṃ nekkhamme ānisaṃsaṃ pakāsesi. ||5|| yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam viniva-
 rapacittam udaggacittam pasannacittam, atha yā buddhānam
 sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samu-
 dayam nirodham maggam. seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam paṭigapheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vītamalam dhammacakkhum udapādi yaṃ kiñci samudaya-
 dhammam sabham tam nirodhadhamman ti. ||6|| atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhitvā Yasam kula-
 puttam apassanti yena seṭṭhi gahapati ten' upasamkami,
 upasamkamitvā seṭṭhim gahapatim etad avoca : putto te ga-
 hapati Yaso na dissatīti. atha kho seṭṭhi gahapati catuddisā
 assadūto uyyojetvā sāmam yeva yena Isipatanam migadāyo
 ten' upasamkami. addasa kho seṭṭhi gahapati suvaṇṇapā-
 dukānam nikkhepam, disvāna tam yeva anugamāsi. ||7||
 addasa kho bhagavā seṭṭhim gahapatim dūrato 'va āgacchan-
 tam, disvāna bhagavato etad ahosi : yaṃ nūnāham tatthā-
 rūpam iddhābhisamkhāram abhisamkhāreyyam, yathā seṭṭhi
 gahapati idha nisinno idha nisinnam Yasam kulaputtam na
 passeyyā 'ti. atha kho bhagavā tatthārūpam iddhābhisam-
 khāram abhisamkhāresi. ||8|| atha kho seṭṭhi gahapati yena
 bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad
 avoca : api bhante bhagavā Yasam kulaputtam passeyyā 'ti.
 tena hi gahapati nisīda. app eva nāma idha nisinno idha
 nisinnam Yasam kulaputtam passeyyāsīti. atha kho seṭṭhi
 gahapati idh' eva kirāham nisinno idha nisinnam Yasam
 kulaputtam passissāmiti hattho udaggo bhagavantam abhivā-
 detvā ekamantam nisīdi. ||9|| ekamantam nisinnassa kho
 seṭṭhissa gahapatissa bhagavā anupubbikatham kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca :
 abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante
 nikkujjitam vā ukkujjeyya, paṭicehanam vā vivareyya, mū-
 lhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito. es' āham bhante
 bhagavantam saram gacchāmi dhammañ ca bhikkhusam-
 ghañ ca, upāsakam maṃ bhagavā dhāretu ajjatagge pāpu-
 tam saram gatan ti. so 'va loke paṭhamam upāsako ahosi

tevāciko. || 10 || atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimucci. atha kho bhagavato etad abosi : Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hināyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto. yaṃ nūnāhaṃ taṃ iddhābhisamkharāṃ paṭippassambheyyan ti. atha kho bhagavā taṃ iddhābhisamkharāṃ paṭippassambhesi. || 11 || addasa kho seṭṭhi gaḥapati Yaśaṃ kulaputtaṃ nisinnaṃ, disvāna Yaśaṃ kulaputtaṃ etad avoca : mātā te tātā Yaso paridevasokasampannā, dehi mātū jivitaṃ ti. || 12 || atha kho Yaso kulaputto bhagavantaṃ ullokesi. atha kho bhagavā seṭṭhiṃ gaḥapatiṃ etad avoca : taṃ kiṃ maññasi gaḥapati, Yasassa sekhena ñāṇena sekkena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gaḥapati hināyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto 'ti. no h' etaṃ bhante. Yasassa kho gaḥapati kulaputtassa sekhena ñāṇena sekkena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho gaḥapati Yaso kulaputto hināyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto 'ti. || 13 || lābhā bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. adhivāsetu me bhante bhagavā ajjatanāya bhattaṃ Yasena kulaputtena pacchāsamaṇenā 'ti. adhivāsesi bhagavā tuṇhibhārena. atha kho seṭṭhi gaḥapati bhagavato adhivāsanaṃ viditvā utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 14 || atha kho Yaso kulaputto acirappakkante seṭṭhiṃhi gaḥapatiṃhi bhagavantaṃ etad avoca : labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā

'va tassa āyasmato upasampadā ahosi. tena kho pana samāyena satta loke arahanto honti. ||15||

Yasapabbajjā niṭṭhita. ||7||

atha kho bhagavā pubbaṃhasamayam nivāsetvā pattaśīva-
raṃ ādāya āyasmatā Yasena pacchāsamaṇena yena seṭṭhiṣṣa
gahapatissa nivesanam ten' upasamkamī, upasamkamitvā
paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca
purāṇadutiyikā ca yena bhagavā ten' upasamkamimsu, upa-
samkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdim-
su. ||1|| tāsaṃ bhagavā anupubbikatham kathesi seyyath'
idaṃ : dānakatham sīlakatham saggakatham kāmānam ādi-
navam okāram saṃkilesam nekkhamme ānisaṃsaṃ pakāsesi.
yadā tā bhagavā aññāsī kallacittā muducittā vinivarapacittā
uddaggacittā pasannacittā, atha yā buddhānaṃ sāmukkamsi-
kā dhammadesanā taṃ pakāsesi, dukkhaṃ samudāyaṃ ni-
rodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apa-
gatakājakam sammad eva rajanam paṭigaṇheyya, evam eva
tāsaṃ tasmiṃ yeva āsane virajaṃ vītamulaṃ dhammaca-
kkhaṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ ti. ||2|| tā diṭṭhadhammā pattadhammā
viditadhammā pariyogāhadhammā tīṇṇavicikicchā vigataka-
thamkāthā vesārajappattā aparappaccayā satthu sāsane bha-
gavantam etad avocaṃ : abhikkantaṃ bhante, abhikkantaṃ
bhante — la — etā mayaṃ bhante bhagavantam saraṇam ga-
cchāma dhammaṃ ca bhikkhasamghaṃ ca, upāsikāyo nō bha-
gavā dhāretu ajjatagge pāpupetā saraṇam gatā 'ti. tā 'va
loke paṭhamam upāsikā ahesuṃ tevācikā. ||3|| atha kho
āyasmato Yasassa mātā ca pitā ca purāṇadutiyikā ca bhaga-
vantaṃ ca āyasmantaṃ ca Yasam paṇitena khādaniyena bho-
janiyena sahatthā santappetvā sampavāretvā bhagavantam
bhuttāvaṃ onītapattapaṇiṃ ekamantaṃ nisīdimsu. atha kho
bhagavā āyasmato Yasassa mātaraṃ ca pitaraṃ ca purāṇa-
dutiyikā ca dhammiyā kathāya sandassetvā samādapetvā
samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyaka
Bārāṇasīyaṃ seṭṭhānuseṭṭhīnaṃ kulānaṃ puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesumassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad aho si: na hi nāna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesumassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasamkamimṣu, upasamkamitvā āyasmantaṃ Yasaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasīyaṃ seṭṭhānuseṭṭhināṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ sagga-kathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaruṇacitte udagga-citte pasannacitte, atha yā buddhānaṃ sāmukkamaṃsika dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakaṃ sammad eva rajanaṃ paṭigaṇheyya, evam eva tesam tasuṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādiyaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāḥhadhammā tinnavicikicchā vigata-kathaṃkathā resārajjappattā aparappaccayaṃ satthu sāsane bhagavantaṃ etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadaṃ ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyyāyā 'ti. sā 'va tesam āyasmantaṃ upasampadā aho si. atha kho bhagavā te bhikkū dhammiyā kathāya ovadī anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccipsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhita. ||9||

assosurū kho āyasmato Yasassa paññāsamattā gīhisahāyakā janapadā pubbānupubbekānaṃ kulānaṃ puttā: Yaso kira kulaputto kesamassurū ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahoṣi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassurū ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te yenāyasmā Yaso ten' upasaṃkamissu, upasaṃkamitvā āyasmantaṃ Yasaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. atha kho āyasmā Yaso te paññāsamatte gīhisahāyako ādāya yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante paññāsamattā gīhisahāyakā janapadā pubbānupubbekānaṃ kulānaṃ puttā, ime bhagavā ovadatu anusāsatū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyanthi' idaṃ: dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi—pa—dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad eva rajanaṃ paṭigāṇheyya, evam eva tesam tasmim yeva āsane virajaṃ vitamalaṃ dhammacakkhaṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te ditṭha-dhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappa-ccayā satthu sāsane bhagavantaṃ etad avocuṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, avākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantaṇaṃ upasampadā ahoṣi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovādi anusāsi, tesam bhagavatā dhammiyā kathāya ovādiya-mānānaṃ anusāsiyamānānaṃ anupādaya āsavehi cittāni vimuccissu. tena kho pana samayena ekasatṭhi loke arahanto honti. ||4||10||

atha kho bhagavā bhikkhū āmantesi: mutt' āraṃ bhikkhave sabbapāsehi ye dībhā ye ca mānusa. tambe pi bhik-

khave muttā sabbapāsehi ye dībbā ye ca mānusa. caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. mā ekena dve agamittha. desetha bhikkhave dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sa-
vyañjanaṃ kevalaparipurnaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si sabbapāsehi ye dībbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti. |
mutt' āhaṃ sabbapāsehi ye dībbā ye ca mānusa,
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti. |
antalikkhacaro pāso yv āyaṃ carati mānaso
tena taṃ bādhayissāmi, na me samaṇa mokkhasīti. |
rūpā saddhā gandhā rasā phoṭṭhabbā ca manoramā
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhi dummāno tath' ev' antaradhāyīti. ||2||

Mārakathā nīṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tathā bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivittakko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tathā bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nānaṃ bhikkhūnaṃ anujāneyyaṃ tuncheva dāni bhikkhave tāsū-tāsū disāsū tesū-tesū janapadesu pabbājetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyaṇhasamayam paṭisallānaṃ vuṭṭhito etasmim nidāne —pa— dhammikathaṃ katvā

bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallinassa evaṃ cetaso parivītakko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū e' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādettha. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo: paṭhamāṃ kesamasāṃ ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamaṃ uttarāsaṅgaṃ kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikaṃ nisidāpetvā, añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo: ||3|| buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyam pi buddhaṃ saraṇaṃ gacchāmi, dutiyam pi dhammaṃ saraṇaṃ gacchāmi, dutiyam pi saṃghaṃ saraṇaṃ gacchāmi, tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṃghaṃ saraṇaṃ gacchāmi. anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjāṃ upasampadan ti. ||4||

tīhi saraṇagamanehi upasampadākathā niṭṭhitā. ||12||

atha kho bhagavā vassaṃ vuttho bhikkhū āmantesi: mayhaṃ kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaraṃ vimuttiṃ anupāpupātha anuttaraṃ vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi:

baddho 'si Mārāpāsehi ye dibbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.
mutt' āhaṃ Mārāpāsehi ye dibbā ye ca mānusa,
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2||13||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā maggā okkamma yena aññataro vanasaṇḍo ten' upasaṅkhami, upasaṅkhamitvā taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍe nisīdi. tena kho pana samayena timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā tasmīṃ yeva vanasaṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī ānitā ahoṣi. atha kho sā vesī tesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. || 1 || atha kho te sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā taṃ vanasaṇḍaṃ āhippantā addasaṃsu bhagavantaṃ aññatarasmiṃ rukkhamaṇḍe nisinnaṃ, disvāna yena bhagavā ten' upasaṅkhamiṃsu, upasaṅkhamitvā bhagavantaṃ etad avocaṃ : api bhante bhagavā ekaṃ itthiṃ passeyyā 'ti. kiṃ pana vo kumārā itthiyā 'ti. idha mayaṃ bhante timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā imasmiṃ vanasaṇḍe paricārayimbā, ekassa pajāpati nāhosi, tass' atthāya vesī ānitā ahoṣi. atha kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā imaṃ vanasaṇḍaṃ āhippamā 'ti. || 2 || taṃ kiṃ maññatha vo kumārā, katamaṃ nu kho tumhākaṃ varaṃ, yaṃ vā tumhe itthiṃ gaveseyyātha yaṃ vā attānaṃ gaveseyyātha 'ti. etad eva bhante amhākaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāma 'ti. tena hi vo kumārā nisidatha, dhammaṃ vo desessāmi. evaṃ bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. || 3 || tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ sīlakaṭṭhaṃ saggakathaṃ kāmānaṃ ūdinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, uttha yā buddhānaṃ sāmakkapsikā dhammaḍḍesā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ upagatakālakam sammaḍ eva rajanaṃ paṭigaṇḍheyya, evaṃ eva tesam tasmīṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhaṃ udapādi yaṃ kiñc' samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. || 4 || te diṭṭha-dhammā pattadhammā viditadhammā pariyogāhadhammā

tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparap-
paccayā satthu sāsane bhagavantam etad avocaṃ : labheyyā-
ma mayam bhante bhagavato santike pabbajjam, labheyyāma
upasampadan ti. ettha bhikkhavo 'ti bhagavā avoca, svāk-
khāto dhammo, caratha brahmacariyam sammā dukkhassa
antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā
ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭṭhi-
tam || 14 || dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikam caramāno yena
Uruvelā tad avasari. tena kho pana samayena Uruvelā-
yam tayo jaṭilā paṭivasanti Uruvelakassapo Nadikassa-
po Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcaunam
jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmok-
kho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti
vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvin-
nam jaṭilasatānam nāyako hoti vināyako aggo pamukho pā-
mokkho. || 1 || atha kho bhagavā yena Uruvelakassapassa
jaṭilassa aśamo ten' upasaṅkami, upasaṅkamitvā Uruvela-
kassapam jaṭilam etad avoca : sace te Kassapa agaru, vasey-
yāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu,
caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā
vihethesi. dutiyam pi kho bhagavā Uruvelakassapam jaṭi-
lam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam
agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha
nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihethesi.
tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca :
sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti.
na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā
āsiviso ghoraviso, so tam mā vihethesi. app eva maṃ na
vihetheyya, iṅgha tvam Kassapa anujānāhi agyāgāraṃ ti.
vihara mahāsamaṇa yathāsukhaṃ ti. || 2 || atha kho bhagavā
agyāgāraṃ pavieṭvā tipasantharakam paññāpetvā nisīdi pal-
leṇkam ābhūñjitvā ujum kāyam pañidhāya parimukham sa-
tiṃ upatṭhāpetvā. atha kho so nāgo bhagavantam pavitṭham
addasa, diāvāna dukkhi dummāno padhūpāsi. atha kho bha-
gavato etad ahosi : yam nūnāham imassa nāgassa anupalacca

chaviñ ca cammañ ca maṃsañ ca nhāruñ ca atṭhiñ ca atṭhi-
miñjañ ca tejasā tejaṃ pariyādiyeyyaṃ ti. ||3|| atha kho
bhagavā tathārūpaṃ iddhābhisamkharāṃ abhisamkharitvā
padhūpāsi. atha kho so nāgo makkhaṃ asahamāno pajjali.
bhagavāpi tejodhātum samāpajjivā pajjali. ubhinnaṃ sajo-
tibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti sampajjalitaṃ sajo-
tibhūtaṃ. atha kho te jaṭilā agyāgāraṃ parivāretvā evaṃ
āhaṃsu : abhirūpo vata bho mahāsamaṇo, nāge na viheṭhis-
satīti. ||4|| atha kho bhagavā tassā rattiyaṃ accayena tassa
nāgassa anupahacca chaviñ ca cammañ ca maṃsañ ca nhāruñ
ca atṭhiñ ca atṭhimiñjañ ca tejasā tejaṃ pariyādiyivā patte
pakkipitvā Uruvelakassapassa jaṭilassa dassesi : ayaṃ te
Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho
Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho ma-
hāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa
iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissa-
ti, na tv eva ca kho arahā yathā ahaṃ ti. ||5||

Nerañjarāyaṃ bhagavā Uruvelakassapaṃ jaṭilaṃ avoca :
sacē te Kassapa agaru, viharemu ajuṇṇho aggisālamhīti. na
kho me mahāsamaṇa garu, phāsukāmo 'va taṃ nivāremi, caṇḍ'
ottha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhe-
sīti. app eva maṃ na viheṭheyya, iñña tvam Kassapa anujā-
nāhi agyāgāraṃ ti. dinnau tī naṃ viditvā asambhito pavāsi
bhayamatīto. disvā isin paviṭṭhaṃ ahināgo dummano padhū-
pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi.
makkhañ ca asahamāno ahināgo pāvako va pajjali. tejodhā-
tusukusalo manussanāgo pi tattha pajjali. ubhinnaṃ sajoti-
bhūtānaṃ agyāgāraṃ udiocare jaṭilā : abhirūpo vata bho
mahāsamaṇo nāge na viheṭhissatīti bhāvanti. ||6|| atha kho
tassā rattiyaṃ accayena hatā nāgassa acciyo honti, iddhimato
pana ṭhītā anekavaṇṇā acciyo honti, nillā atha lohikā mañ-
jetṭhā pitakā phalikaṇṇāyo Aṅgirasassa kāye anekavaṇṇā
acciyo honti. pattamhi odahitvā ahināgaṃ brāhmaṇassa
dassesī : ayaṃ te Kassapa nāgo, pariyādinno assa tejasā tejo
'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhi-
pāṭihāriyena abhippasanno bhagavantam etad avoca : idh'
eva mahāsamaṇa vihara, ahaṃ te dhuvabhatteṇā 'ti. ||7||

paṭhamam paṭihāriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmiṃ vanasaṇḍe vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkamimṣu, upasaṃkamitvā bhagavantaṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ etad avoca: kālo mahāsamaṇo niṭṭhitaṃ bhattaṃ. ke nu kho te mahāsamaṇo abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkamimṣu, upasaṃkamitvā taṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa cattāro Mahārājāno yenāhaṃ ten' upasaṃkamimṣu dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasaṃkamissanti dhammasavanāya, na tv eva ca kho arahā yathā aban ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmiṃ yeva vanasaṇḍe vihāsi. ||2||

dutiyakapāṭihāriyaṃ. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho, pūrimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ etad avoca: kālo mahāsamaṇo niṭṭhitaṃ bhattaṃ. ke nu kho so mahāsamaṇo abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkamī, upasaṃkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Sakko devānam indo yenāhaṃ ten' upasaṃkamī dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma

Sakko pi devānam indo upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasaṇḍe vibhāsi. ||2||

tatiyakapāṭihāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ etad avoca: kālo mahāsamaṇo nīṭṭhitaṃ bhattam. ko nu kho so mahāsamaṇo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena tvam ten' upasamkamī, upasamkamitvā taṃ abhivādetvā ekamantaṃ atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenāhaṃ ten' upasamkamī dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasaṇḍe vibhāsi. ||2||

catuttha pāṭihāriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyaṇṇo paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyam bhojaniyam ādāya abhikkamitukāmaṃ honti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: etarahi kho me mahāyaṇṇo paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭṭhassa cetasā cetoparivitakkaṃ aññāya Uttarakurūṃ gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjītvā tatth' eva divāvihāraṃ akāsi. atha kho Uruvelakassapo jaṭṭho taasā rattiyā accayena yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇo, niṭṭhitam bhattam. kiṃ nu kho mahāsamaṇo hiyyo nāgamāsi. api ca mayham tam sarāma kiṃ nu kho mahāsamaṇo nāgacchatīti, khādaniyassa ca bhojaniyassa ca te paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahoṣi : etarahi kho me mahāyāñño paccupaṭṭhito kevalakappā ca Aṅga-magadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mameva lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkaṃ aññāya Uttarakurūṃ gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjītvā tatth' eva divāvihāraṃ akāsin ti. atha kho Uruvelakassapassa jaṭṭhassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā aham ti. atha kho bhagavā Uruvelakassapassa jaṭṭhassa bhattam paribhuñjītvā tasmim yeva vanasaṇḍe vi-lāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam hoti. atha kho bhagavato etad ahoṣi : kattha nu kho aham paṃsukūlam dhoveyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya paṇinā pokkharaniṃ khanitvā bhagavantam etad avoca : idha bhante bhagavā paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahoṣi : kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatim silam upanikkhipi idha bhante bhagavā paṃsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahoṣi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakodhe adhivatthā devatā bhagavato cetasā cetoparivitakkaṃ aññāya sakkam onamesi idha bhante bhagavā

ālabhitvā uttaratū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ viṣṣajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ viṣṣajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassa rattiyaṃ accayena yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kīṃ nu kho mahāsamaṇa nāyaṃ pubbe idha pokkharuṇi, sāyaṃ idha pokkharuṇi, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākā onatā, sāyaṃ sākā onatā 'ti. ||3|| idha me Kassapa paṃsukūlaṃ uppannam ahosi, tassa mayhaṃ Kassapa etad ahosi : kattha nu kho ahaṃ paṃsukūlaṃ dho-veyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya paṇinā pokkharuṇi kha-nitvā maṃ etad avoca : idha bhante bhagavā paṃsukūlaṃ dhovatū 'ti. sāyaṃ amanussena paṇinā khanitā pokkharuṇi. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ parimaddēyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante paṃsukūlaṃ parimaddatū 'ti. sāyaṃ amanussena nikkhittā silā. ||4|| tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ ālabhitvā utta-reyyan ti. atha kho Kassapa kakudhe addivatthā devatā mama cetasā cetoparivitakkaṃ aññāya sākhaṃ onamesi idha bhante bhagavā ālabhitvā uttaratū 'ti. evāyaṃ āharahattho kakudho. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ viṣṣajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ viṣṣajjetū 'ti. sāyaṃ amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo voyyā-vaccaṃ karissati, na te eva ca kho arahā yathā ahaṃ ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjītvā tasmīṃ yeva vanasaṇḍe vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassa rattiyaṃ accayena yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhaga-

vato kâlam ārocesi: kâlo mahâsamana nittīhitam bhattachan ti. gaccha tvam Kassapa, āyāma' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisīdi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahâsamana maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisīno 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisīno. idam kho Kassapa jambuphalaṃ vaṇṇasampannam gandhasampannam rasasampannam, sace ākaṅkhasi, paribhuñjā 'ti. alam mahâsamana, tvam yev' etaṃ arahasi, tvam yev' etaṃ paribhuñjāhīti. atha kho Uruvelakassapassa jaṭilassa etad abosi: mahiddhiko kho mahâsamano mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisīdissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattachan bhuñjitvā tasmim yeva vanasapṇo vīhāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkamani, upasamkamitvā bhagavato kâlam ārocesi: kâlo mahâsamana nittīhitam bhattachan ti. gaccha tvam Kassapa, āyāma' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tassā avidūre ambo —gha— tassā avidūre āmalakī —la— tassā avidūre haritukī —la— Tāvatisam gantvā pārīcchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīdi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahâsamana maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisīno 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatisam gantvā pārīcchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīno. idam kho Kassapa pārīcchattakapuppham vaṇṇasampannam gandhasampannam, sace ākaṅkhasi, gahā 'ti. alam mahâsamana, tvam yev' etaṃ arahasi, tvam yev' etaṃ

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā Tāvatisaṃ gantvā paṛicchattakapupphāṃ gaḥetvā paṭhamataraṃ āgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahaṇ ti. || 11 ||

tena kho pana samayena te jaṭilā aggī paricaritukāmaṃ na sakkonti kaṭṭhāni phāletuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma kaṭṭhāni phāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilāṃ etad avoca : phāliyaṇtu Kassapa kaṭṭhāni. phāliyaṇtu mahāsamaṇā 'ti. sakid eva pañcakatṭhasatāni phāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyaṃsanti, na tv eva ca kho arahā yathā ahaṇ ti. || 12 || tena kho pana samayena te jaṭilā aggī paricaritukāmaṃ na sakkonti aggī ujjāletuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma aggī ujjāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilāṃ etad avoca : ujjāliyaṇtu Kassapa aggīti. ujjāliyaṇtu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjāliyaṃsanti, na tv eva ca kho arahā yathā ahaṇ ti. || 13 || tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma aggī vijjhāpetuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilāṃ etad avoca : vijjhāyaṇtu Kassapa aggīti. vijjhāyaṇtu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyaṃsanti, na tv eva ca kho arahā yathā ahaṇ ti. || 14 || tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antaratṭhakāsu himapātasamayo nañjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjani-mujjam pi karonti. atha kho bhagavā pañcamattāni maṇḍamukhisatāni abhinimmiṇi, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānaṃ etad ahoṣi: nīsaṃsaṃsaṃ
 kho mahāsaṃsaṃsa iddhānubhāvo, yathā h' imā mandā-
 mukhiyo nimmitā 'ti. atha kho Uruvelakassapaṃsa jaṭilassa
 etad ahoṣi: mahiddhiko kho mahāsaṃsaṃ mahānubhāvo,
 yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv
 eva ca kho arahā yathā ahaṃ ti. ||15|| tena kho pana sa-
 mayena mahāakālamegho vassi, mahāudakavāhako sañjāyi.
 yasmim padese bhagavā viharati, so padeso udakena anuot-
 thito hoti. atha kho bhagavato etad ahoṣi: yaṃ nūnāhaṃ
 samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅ-
 kameyyaṃ ti. atha kho bhagavā samantā udakaṃ ussāretvā
 majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvela-
 kassapo jaṭilo mā h' eva kho mahāsaṃsaṃ udakena vuḥho
 ahoṣi nāvāya sambahulehi jaṭilehi saddhim yasmim padese
 bhagavā viharati taṃ padesaṃ agamāsi. addasa kho Uru-
 velakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā
 majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhaga-
 vantaṃ etad avoca: idha nu tvaṃ mahāsaṃsaṃ 'ti. ayam
 ah' asmi Kassapā 'ti bhagavā vehāsaṃ abbhuggantvā nāvāya
 paccutthāsi. atha kho Uruvelakassapaṃsa jaṭilassa etad ahoṣi:
 mahiddhiko kho mahāsaṃsaṃ mahānubhāvo, yatra hi nāma
 udakaṃ pi na pavahissati, na tv eva ca kho arahā yathā ahaṃ
 ti. ||16||

atha kho bhagavato etad ahoṣi: ciraṃ pi kho imassa
 moghapurissassa evaṃ bhavissati: mahiddhiko kho mahā-
 saṃsaṃ mahānubhāvo, na tv eva ca kho arahā yathā ahaṃ
 ti. yaṃ nūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyaṃ ti. atha kho
 bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca: n' eva kho
 tvaṃ Kassapa arahā, na pi arahattamaggaṃ samāpanno, sū
 pi te paṭipadā n' atthi, yāya tvaṃ arahā vā assa arahatta-
 maggaṃ vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo
 bhagavato padesu sirasā nipatitvā bhagavantam etad avoca:
 labhoyyāhaṃ bhante bhagavato santike pabbajjā, labhe-
 yyāṃ upasampadan ti. ||17|| tvaṃ kho 'si Kassapa pañ-
 cannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pā-
 mokkho, te pi tāva apalokehi, yathā te maññissantī tathā
 karissantīti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā
 ten' upasaṃkami, upasaṃkamitvā te jaṭile etad avoca: icchāṃ'

ahaṃ bho mahāsamaṇe brahmacariyaṃ caritum, yathā bhavanto maññanti tathā karontū 'ti. cirapaṭikā mayaṃ bho mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā 'ti. ||18|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ uduke pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahosi. ||19||

addasa kho Nadikassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ uduke vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātuno upasaggo ahoṣiti, jaṭile pāhesi gacchatha me bhātaram jānāthā 'ti, sāmañ ca tihi jaṭilasatehi saddhim yenāyasamā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||20|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ uduke pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahosi. ||21||

addasa kho Gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ uduke vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātūnaṃ upasaggo ahoṣiti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca dvihi jaṭilasatehi saddhim yenāyasamā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||22|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ uduke pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato

pādesu sirasā nipatitvā bhagavantam etad avocaṃ : labhey-
yāma mayam bhante bhagavato santike pabbajjam, labheyyā-
ma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca,
svākkhāto dhammo, caratha brahmacariyam sammā du-
kkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upa-
sampadā ahesi. ||23||

bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyaṃsu,
phāliyaṃsu, aggī na ujjalimaṃsu, ujjalimaṃsu, na vijjhāyaṃsu,
vijjhāyaṃsu, pañca mandāmukhisatāni abhinimmini. etena
nayena adḍhuddhapāṭihāriyasahassāni honti. ||24||20||

atha kho bhagavā Uravelāyam yathābhirantaṃ viharitvā
yena Gayāsisaṃ tena cārikaṃ pakkāmi mahatā bhikkhu-
samghena saddhiṃ bhikkhusahassena sabbehi' eva purāṇa-
jaṭilehi. tatra sudam bhagavā Gayāyam viharati Gayā-
sise saddhiṃ bhikkhusahassena. ||1|| tatra kho bhagavā
bhikkhū āmantesi : sabbam bhikkhave ādittam. kiṃ ca
bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam,
rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso
āditto, yad idam cakkhusamphassapaccayā uppajjati vedaya-
tam sukham vā dukkham vā adukkhamasukham vā, tam pi
ādittam. kena ādittam, rāgagginā dosagginā mohagginā
ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan ti vadāmi. ||2|| sotam ādittam,
saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jivhā
ādittā, rasā ādittā, kāyo āditto, phoṭṭhabbā ādittā, mano
āditto, dhammā ādittā, manoviññāṇam ādittam, manosaṃ-
phasso āditto, yad idam manosaṃphassapaccayā uppajjati
vedayitam sukham vā dukkham vā adukkhamasukham vā,
tam pi ādittam. kena ādittam, rāgagginā dosagginā moha-
gginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||3||
evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi
nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbinda-
ti, cakkhusamphasso pi nibbindati, yad idam cakkhusam-
phassapaccayā uppajjati vedayitam sukham vā dukkham vā
adukkhamasukham vā, tasmim pi nibbindati. sotasmim pi
nibbindati, saddesu pi nibbindati, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmim pi nibbindati, dhammesu pi nibbindati, manoviññāṇo pi nibbindati, manosamphasse pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. imasmim ca pana veyyākaraṇasmim bhaññamāno tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu. ||4|| Adittapariyāyaṃ niṭṭhitaṃ. ||21|| Uruvelapāṭihāriyaṃ tatiyakabhāṇavāraṃ niṭṭhitaṃ.

atha kho bhagavā Gayāsīse yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ bhikkhusahassena sabbeḥ' eva purāṇajātīkehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahaṃ viharati Latṭhivanuyyāne Supatitṭhe cetiye. ||1|| assosi kho rājā Māgadho Seniyo Bimbisāro: samaṇo khala bho Gotamo Sakyaputto Sakyakulā pabbajito Rājagahaṃ anuppatto Rājagahaṃ viharati Latṭhivanuyyāne Supatitṭhe cetiye. taṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi, so bhagavā araham sammāsambuddho vijjācarapaṇaṃ sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassaṃanabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deheti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ savyañjanaṃ kevala-paripunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. te pi kho dvādasanahutā Māgadhikā brāh-

maṇagahapatikā appekacce bhagavantam abhivādetvā ekamantam nisidimṣu, appekacce bhagavatā saddhim sammodimṣu, sammodanīyam katham sārāṇīyam vītisaṅgādetvā ekamantam nisidimṣu, appekacce yena bhagavā ten' añjalim paṇāmetvā ekamantam nisidimṣu, appekacce bhagavato santike nāmagottam sāveta ekamantam nisidimṣu, appekacce tuṭṭhābhūtā ekamantam nisidimṣu. || 3 || atha kho tesam dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ etad ahosi : kim nu kho mahāsamaṇo Uruvelakassapo brahmacariyam carati, udāhu Uruvelakassapo mahāsamaṇe brahmacariyam caratīti. atha kho bhagavā tesam dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ cetasā ceto-parivātakkaṃ aññāya āyasmantaṃ Uruvelakassapaṃ gāthāya aññhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggim kisako vadāno.
pucchāmi taṃ Kassapa etam attham, katham pahīnaṃ
tava aggihuttaṃ ti. |
rūpe ca sadde ca atho rase ca kāmītthiyo cābhivadanti
yaññā.
etaṃ malan ti upadhisu ñatvā, tasmā na yitthe na hute
arañjin ti. || 4 ||
ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,
rūpesu saddesu atho rasesu
atha ko carahi devamanussaloke rato mano Kassapa brūhi
me taṃ ti. |
disvā padaṃ santam anupadhikaṃ akiñcanaṃ kāmabhava
asattam
anaññathābhāvimi anaññaneyyam, tasmā na yitthe na hute
arañjin ti. || 5 ||

atha kho āyasmā Uruvelakassapo uttāyāsanaṃ ekamsam uttarāsaṅgaṃ karitvā bhagavato pādesu sīrasā nipatitvā bhagavantaṃ etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmiti. atha kho tesam dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ etad ahosi : Uruvelakassapo mahāsamaṇe brahmacariyam caratīti. || 6 || atha kho bhagavā tesam dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ ce-

tasā cetoparivitakkaṃ aññāya anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitto muducitto vinivarāṇacitto udaggacitto pasannacitto, atha yā buddhānaṃ sāmukkaṃsika dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. ||7|| seyyathāpi nāma suddhaṃ vatthaṃ apagatakalakaṃ sammad eva rajanaṃ paṭiganheyya, evaṃ eva ekādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ Bimbisārapamukhānaṃ tasmaṃ yeva āsane virajam vitamalaṃ dhammacakkhaṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti, ekanahutaṃ upāsakattaṃ paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro ditṭhadhammo pattadhammo viditadhammo pari-yogāhadhammo tiṇṇavicikiccho vigatakaṭṭhakaṭṭho vesārajappatto aparappaccayo satthu sāsane bhagavantaṃ etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesuṃ, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata maṃ rajje abhisiñceyyuṃ ti, ayaṃ kho me bhante paṭhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitaṃ arahaṃ sammāsambuddho okkameyyā 'ti, ayaṃ kho me bhante duttiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāhaṃ bhagavantaṃ payirupāseyyaṃ ti, ayaṃ kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammaṃ deseyyā 'ti, ayaṃ kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāhaṃ bhagavato dhammaṃ ājāneyyaṃ ti, ayaṃ kho me bhante pañcamaṃ assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesuṃ, te me etarahi samiddhā. ||10|| abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭiechanuṃ vā vivareyya mūlhasa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanta rūpāni dakkhenti, evaṃ eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhante bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ guttaṃ ti, adhiyāsetu ca me bhante

bhagavā svātanāya bhattam saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tunhībhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsanaṃ viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitaṃ bhattan ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Rājagahaṃ pāvisi mahatā bhikkhusaṃghena saddhiṃ bhikkhusaṃghassa sabbehi' eva purāṇajāṭilehi. ||12|| tena kho pana samayena Sakko devānam indo mānavakavaṇṇaṃ abhīnimminivā buddhapamukhassa bhikkhusaṃghassa purato-purato gacchati imā gāthāyo giya-māno:

danto dantehi saha purāṇajāṭilehi vippamutto vippamuttehi
siṅginikkhasuvaṇṇo Rājagahaṃ pāvisi bhagavā.

mutto muttehi saha purāṇajāṭilehi vippamutto vippa-
muttehi

siṅginikkhasuvaṇṇo Rājagahaṃ pāvisi bhagavā.

tiṇṇo tiṇṇehi saha purāṇajāṭilehi vippamutto vippamuttehi

siṅginikkhasuvaṇṇo Rājagahaṃ pāvisi bhagavā.

dasavāso dasabalo dasadhammavidū dasabhi e' upeto

so dasasataparivāro Rājagahaṃ pāvisi bhagavā 'ti. ||13||

manussā Sakkaṃ devānam indaṃ passitvā evaṃ āhamsu:
abhirūpo vatāyaṃ mānavako, dassaniyo vatāyaṃ mānavako,
pāsādiko vatāyaṃ mānavako. kassa nu kho ayaṃ mānavako
'ti. evaṃ vutte Sakko devānam indo te manusse gāthāya
ajjhabhāsi:

yo dhiro sabbadhi danto buddho appaṭipuggalo

arahaṃ sugato loka tassāhaṃ paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhasa Seniyassa
Bimbisārassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā
paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha
kho rājā Māgadho Seniyo Bimbisāro buddhapamukhaṃ
bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sa-
hatthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ
onitapattapāṇiṃ ekamantaṃ nisīdi. ||15|| ekamantaṃ ni-

sinnassa kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahosi: kattha nu kho bhagavā vihareyya, yaṃ essa gāmato n' eva avidūre na accāsaṇe gamanāgamana-sampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ rattiṃ appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasārappaṇaṃ ti. ||16|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahosi: idaṃ kho amhākaṃ Vēḷuvanaṃ uyyānaṃ gāmato n' eva avidūre na accāsaṇe gamanāgamana-sampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasārappaṇaṃ, yaṃ nūnāhaṃ Vēḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa dadeyyaṃ ti. ||17|| atha kho rājā Māgadhō Seniyō Bimbisāro sovaṇṇamayā bhikkhāraṃ gabetvā bhagavato onojesi etāhaṃ bhante Vēḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa damuṃti. paṭiggahesi bhagavā āraṃaṃ. atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave āraṃaṃ ti. ||18|| **22**

tena kho pana samayena Sañjayo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjaye paribbājake brahmacariyaṃ caranti, tehi katikā katā hoti: yo paṭhamāṃ amataṃ adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayāṃ nivāsetvā pattaivaraṃ ādāya Rājagahaṃ piṇḍāya pāvisi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantaṃ Assajin Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhūṃ iriyāpathasampannaṃ, disvān' assa etad ahosi: ye vata loke arahanto vā arahattamaggāṃ vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññataro, yaṃ nūnā-

ham imaṃ bhikkhuṃ upasaṃkamitvā puccheyyaṃ : kaṃ 'si
 tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ
 dhammaṃ rocesīti. ||2|| atha kho Sāriputtassa paribbāja-
 kassa etad ahosi : akālo kho imaṃ bhikkhuṃ pucchitum,
 antaraggharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ
 bhikkhuṃ piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upa-
 ññātaṃ maggan ti. atha kho āyasmā Assaji Rājagaho
 piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho
 Sāriputto paribbājako yena āyasmā Assaji ten' upasaṃkama-
 i, upasaṃkamitvā āyasmatā Assajinā saddhiṃ sammodi, sam-
 modaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ atthā-
 si, ekamantaṃ tṭhito kho Sāriputto paribbājako āyasmantaṃ
 Assajin etad avoca : vippasannāni kho te āvuso indriyāni,
 parisuddho charivaṇṇo pariyodāto, kaṃ 'si tvaṃ āvuso
 uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ
 rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakya-
 kulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca
 me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ roce-
 mi ti. kimvādi paṇāyasmato satthā kimakkhāyīti. ahaṃ
 kho āvuso na vo acirapabbajito adhunāgato imaṃ dhamma-
 vinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum,
 api ca te saṃkhittena atthaṃ vakkhāmīti. atha kho Sāri-
 putto paribbājako āyasmantaṃ Assajin etad avoca : hotu
 āvuso, appaṃ vā bahuṃ vā bhāsessu, atthaṃ yeva me brūhi,
 atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti. ||4||
 atha kho āyasmā Assaji Sāriputtassa paribbājakaassa imaṃ
 dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesāṃ hetuṃ tatbhāgato āha
 tesāṃ ca yo nirodho evaṃvādi mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imaṃ dhammapariyā-
 yaṃ sutvā virajaṃ vitamalaṃ dhammacakkhuṃ udapādi
 yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadham-
 maṃ ti. es' eva dhammo yadi tāvad eva paccavyathā padam
 asokaṃ aditṭhaṃ abbatṭitaṃ bahukāhi kappanahutehīti. ||5||
 atha kho Sāriputto paribbājako yena Moggallāno paribbājako
 ten' upasaṃkama. addasa kho Moggallāno paribbājako Sāri-
 puttaṃ paribbājakaṃ dūrato 'va āgacchantam, disvāna Sāri-

puttaṃ paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvaṃ āvuso amataṃ adhigato 'ti. āmāvuso amataṃ adhigato 'ti. yathā kathaṃ pana tvaṃ āvuso amataṃ adhigato 'ti. ||6|| idhāhaṃ āvuso addasaṃ Assajin bhikkhuṃ Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammāññitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ, disvāna me etad ahosi : yo vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññataro, yaṃ nūnāhaṃ imaṃ bhikkhuṃ upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| tassa mayhaṃ āvuso etad ahosi : akālo kho imaṃ bhikkhuṃ pucchitum, antaragharapaṇaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upaṇṇātaṃ maggaṃ ti. atha kho āvuso Assaji bhikkhu Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khv āhaṃ āvuso yena Assaji bhikkhu ten' upasaṃkamin, upasaṃkamitvā Assajinā bhikkhunā saddhiṃ sammodin, sammodaniyaṃ kathaṃ sāraṇiyaṃ vitisāretvā ekamantaṃ atthāsīn, ekamantaṃ ṭhito kho ahaṃ āvuso Assajin bhikkhuṃ etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kimvādi panāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso nava acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca te saṃkhittena atthaṃ vakkhāmiti. appaṃ vā bahū vā bhāsaṃ, atthaṃ yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanaṃ bhaṇu ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

yo dhammā hetuppabhavā tesaṃ hetum tathāgato āha tesaṃ ca yo nirodho evaṃvādi mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-

yāyaṃ sutvā virajāṃ vītamalaṃ dhammacakkhuṃ udapādi
yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadha-
mmaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā
padaṃ asokaṃ aditṭhaṃ abbhatitaṃ bahukehi kappanahute-
hiti. || 10 || **23** ||

atha kho Moggallāno paribbājako Sāriputtaṃ pa-
ribbājakaṃ etad avoca: gacchāma mayaṃ āvuso bhagavato
santiko, so no bhagavā satthā 'ti. imāni kho āvuso aḍḍha-
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,
tathā karissantīti. atha kho Sāriputtamoggallānā yena te
paribbājaka ten' upasaṃkamimsu, upasaṃkamitvā te paribbā-
jake etad avocum: gacchāma mayaṃ āvuso bhagavato san-
tike, so no bhagavā satthā 'ti. mayaṃ āyasmante nissāya
āyasmante sampassantā idha viharāma, sace āyasmantā ma-
hāsamane brahmacariyaṃ carissantī, sabbeva mayaṃ mahā-
samane brahmacariyaṃ carissāmā 'ti. || 1 || atha kho Sāri-
puttamoggallānā yena Sañjāyo paribbājako ten' upasaṃka-
mimsu, upasaṃkamitvā Sañjayaṃ paribbājakaṃ etad avocum:
gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā
satthā 'ti. alaṃ āvuso mā agamittha, sabbeva tayo imaṃ
gaṇaṃ pariharissāmā 'ti. dutiyam pi kho — la — tatiyam
pi kho Sāriputtamoggallānā Sañjayaṃ paribbājakaṃ etad
avocum: gacchāma mayaṃ āvuso bhagavato santike, so no
bhagavā satthā 'ti. alaṃ āvuso mā agamittha, sabbeva
tayo imaṃ gaṇaṃ pariharissāmā 'ti. || 2 || atha kho Sāriputta-
moggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena
Veluvanaṃ ten' upasaṃkamimsu, Sañjayaṃ pana paribbāja-
kassa tatth' eva uḥam lohitaṃ mukhato uggaocchi. addasa
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,
disvāna bhikkhū āmantesi: ete bhikkhave dve saḥāyakā
āgacchanti Kolito Upatisso ca, etaṃ me sāvakayugaṃ
bhavissati aggamaṃ bhaddayugaṃ ti. gambhīre ñāḍavisayo
anuttaro upadhisamkhaye vimutte anuppatte Veluvanaṃ
atha ne satthā vyākāsi: ete dve saḥāyakā āgacchanti Kolito
Upatisso ca, etaṃ me sāvakayugaṃ bhavissati aggamaṃ bhadda-
yugaṃ ti. || 3 || atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamimsu, upasamkamitvā bhagavato pādesu
sirasā nipatitvā bhagavantam etad avocaṃ : labheyyāma
mayam bhante bhagavato santike pabbajjam, labheyyāma
upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svā-
kkhāto dhammo, caratha brahmacariyam sammā dukkhassa
antakiriyāyā 'ti. sā 'ya tesaṃ āyasmantānaṃ upasampadā
ahoṃ. ||4|| tena kho pana samayena abhiññātā-abhiññātā
Māgadhikā kulaputtā bhagavati brahmacariyam caranti.
manussā ujjhāyanti khiyanti vipācenti : aputtakatāya paṭi-
panno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gota-
mo, kulapacchedāya paṭipanno samaṇo Gotamo. idāni anena
jaṭilasahassam pabbajitam, imāni ca aḍḍhateyyāni paribbāja-
kasatāni Saṅjayāni pabbajitāni, ime ca abhiññātā-abhiññātā
Māgadhikā kulaputtā samaṇo Gotamo brahmacariyam ca-
rantiti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Māgadhānaṃ Giribbajam
sabbe Saṅjaye netvāna, kaṃ su dāni nayissatīti. ||5||

assosum kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ
khiyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato
etam attham ārocesum. na bhikkhave so saddo ciram bha-
vissati, sattāham eva bhavissati, sattāhassa accayena antara-
dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya
codenti :

āgato kho mahāsamaṇo Māgadhānaṃ Giribbajam
sabbe Saṅjaye netvāna, kaṃ su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

nayanti ve mahāviraṃ saddhammena tathāgatā,
dhammena nayamānānaṃ kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gā-
thāya codenti :

āgato kho mahāsamaṇo Māgadhānaṃ Giribbajam
sabbe Saṅjaye netvāna, kaṃ su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

nayanti ve mahāviraṃ saddhammena tathāgatā,
dhammena nayamānānaṃ kā usuyyā vijānatan ti.

manussā dhammena kira samapā Sakyaputtiyā nenti no adhammena 'ti sattāham eva so saddo ahosi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||
catutthakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti. te manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samapā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā santutthā lajjino kukkucakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarape bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchī: saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānaṃ bhuñjamānānaṃ

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattaggo pi uccāsaddā mahāsaddā viharantīti. saccam bhagavā. ||4|| vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appatirūpanā assāmanakam akappiyam akaraṇiyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā dupparutā anākapasampannā piṇḍāya carissanti, manussānam bhuñjamācānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasāḍāya pasannānam vā bhiyyobhāvāya, atha kho taṃ bhikkhave appasannānaṃ e' eva appasāḍāya, pasannānaṃ ca ekaccānam aññathattāyā 'ti. ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā saṃgaṇikāya kosajjassa avaggaṃ bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santuṭṭhassa sallekhasa dhutassa pāsādikussa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upatṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upatṭhāpessati. evaṃ te aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuḍḍhim virūḷhim vepullaṃ āpajjissanti. ||6|| evaṃ ca pana bhikkhave upajjhāyo gahetabbo: ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjaliṃ paggahetvā evaṃ assa vacaniyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohi. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehiti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: kālāssa' eva utthāya upāhanā omuñeivā ekamisaṃ uttarāsaṅgaṃ karitvā danta-kattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pitassa udakam datvā bhājanam paṭiggahetvā nicam katvā sādhuḥkam aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vutthite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbam, paṭinivāsanaṃ paṭiggahetabbam, kāyabandhanam dātabbam, sagunam katvā saṃghāṭiyo dātabbā, dhovitvā patto sandako dātabbo. sace upajjhāyo pacchāsamaṇaṃ ākaṇḍhātī, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā sagunam katvā saṃghāṭiyo pārupitvā gaṇṭhikam paṭimuñeivā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhāṇamānassa antarantarā kathā opātetabbā. upajjhāyo āpattisāmantā bhāṇamāno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādakaṭhalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanaṃ dātabbam, nivāsanaṃ paṭiggahetabbam. sace cīvaram sinnaṃ hoti, muhuttaṃ uḥhe otāpetabbam, na ca uḥhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti upajjhāyo ca bhūñjitukāmo hoti, ndakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pānienā pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nicam katvā sādhuḥkam aparighamsantena dhovitvā vodakam katvā muhuttaṃ uḥhe otāpetabbo, na ca uḥhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhamaṇicam vā

heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca
 anantarāhitāya bhūmiyā patto nikkhipitabbo. cīvaram ni-
 kkipantena ekena hatthena cīvaram gahetvā ekena hatthena
 cīvaravamsam vā cīvārarajjam vā pamajjitvā pārato antam
 orato bhogam katvā cīvaram nikkhipitabbam. upajjhāyamhi
 vuttāhite āsanam uddharitabbam, pādodakam pādapiṭham pā-
 dukathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so
 deso sammajjitabbo. ||11|| sace upajjhāyo nahāyitūkāmo
 hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam
 paṭiyādetabbam. sace uṇhena attho hoti, uṇham paṭiyāde-
 tabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti,
 cunnam sannetabbam, mattikā temetabbā, jantāgharapiṭham
 ādāya upajjhāyassa piṭṭhito-piṭṭhito gantvā jantāgharapi-
 ṭham datvā cīvaram paṭiggahetvā ekamantam nikkhipi-
 tabbam, cunnam dātabbam, mattikā dātabbā. sace ussahati,
 jantāgharam pavisitabbam. jantāgharam pavisantena matti-
 kāya mukham makkhetvā purato ca pacchato ca paṭicehā-
 detvā jantāgharam pavisitabbam. ||12|| na there bhikkhū
 anupakhajja nisiditabbam, na navā bhikkhū āsanena paṭi-
 bhāhetabbā. jantāghare upajjhāyassa parikammam kātabbam.
 jantāgharā nikkhamantena jantāgharapiṭham ādāya purato
 ca pacchato ca paṭicehādetvā jantāgharā nikkhamitabbam.
 udake pi upajjhāyassa parikammam kātabbam. nahātena pa-
 ṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā
 upajjhāyassa guttato udakam pamajjitabbam, nivāsanam dā-
 tabbam, samghāṭi dātabbā, jantāgharapiṭham ādāya paṭha-
 mataram āgantvā āsanam paññāpetabbam, pādodakam pā-
 dapiṭham pādakathalikam upanikkhipitabbam. upajjhāyo
 pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti,
 uddisāpetabbo. sace paripucchitukāmo hoti, paripucchi-
 tabbo. yasmim vihāre upajjhāyo viharati, sace so vihāro
 uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena
 paṭhamam pattacīvaram niharitvā ekamantam nikkhipi-
 tabbam. nisīdanapaccattharam niharitvā ekamantam ni-
 kkipitabbam. bhisābimbohanam niharitvā ekamantam ni-
 kkipitabbam. ||14|| mañco nīcam katvā sādhuṇam aparī-
 ghamsentena samghaṭṭantena kavāṭapiṭṭham niharitvā eka-
 mantam nikkhipitabbo. piṭham nīcam katvā sādhuṇam

aparighamsantena asamghaṭṭantena kavāṭapiṭṭhaṃ nīharitvā ekamantaṃ nikkhipitaḥḥaṃ. mañcapaṭipāḍakā nīharitvā ekamantaṃ nikkhipitaḥḥaṃ. kheḷamallako nīharitvā ekamantaṃ nikkhipitaḥḥaṃ. apassenaphalakaṃ nīharitvā ekamantaṃ nikkhipitaḥḥaṃ. bhummattharaṇaṃ yathāpaññaṃtāṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitaḥḥaṃ. sace vihāro santānakaṃ hoti, ullokaṃ paṭhamāṃ ohāretaḥḥaṃ. ālokasandhikaṇṇabhāgā pamaḥḥitaḥḥaṃ. sace gerukaparikamamakatā bhitti kaṇṇakitā hoti, coḷakaṃ temetvā piḷetvā pamaḥḥitaḥḥaṃ. sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakaṃ temetvā piḷetvā pamaḥḥitaḥḥaṃ. sace akatā hoti bhūmi, udakena parippositvā sammaḥḥitaḥḥaṃ mā vihāro rajena ūhaññīti. saṃkāraṃ vicinitvā ekamantaṃ chaḍḍetaḥḥaṃ. ||15|| bhummattharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññaṃtāṃ paññaḥḥetaḥḥaṃ. mañcapaṭipāḍakā otāpetvā pamaḥḥitvā atiharitvā yathāṭṭhāne ṭhapaḥḥetaḥḥaṃ. mañco otāpetvā sodhetvā pappoṭhetvā nīcaṃ katvā sādhukaṃ aparighamsantena asamghaṭṭantena kavāṭapiṭṭhaṃ atiharitvā yathāpaññaṃtāṃ paññaḥḥetaḥḥaṃ. piṭhaṃ otāpetvā sodhetvā pappoṭhetvā nīcaṃ katvā sādhukaṃ aparighamsantena asamghaṭṭantena kavāṭapiṭṭhaṃ atiharitvā yathāpaññaṃtāṃ paññaḥḥetaḥḥaṃ. bhisibimbobhanaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññaṃtāṃ paññaḥḥetaḥḥaṃ. nisīdanapaccattaraṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññaṃtāṃ paññaḥḥetaḥḥaṃ. kheḷamallako otāpetvā pamaḥḥitvā atiharitvā yathāṭṭhāne ṭhapaḥḥetaḥḥaṃ. apassenaphalakaṃ otāpetvā pamaḥḥitvā atiharitvā yathāṭṭhāne ṭhapaḥḥetaḥḥaṃ. ||16|| pattaḥḥivaraṃ nikkhipitaḥḥaṃ. pattaṃ nikkhipantena ekena hatthena pattaṃ gaḥetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpiṭhaṃ vā parāmasitvā patto nikkhipitaḥḥaṃ, na ca anantarahitāya bhūmiyā patto nikkhipitaḥḥaṃ. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gaḥetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjūṃ vā pamaḥḥitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitaḥḥaṃ. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vāṭapānā ṭhakeḥḥetaḥḥaṃ. sace pacchimā sarajā vātā vāyanti, pacchimā vāṭapānā ṭhakeḥḥetaḥḥaṃ. sace uttarā sarajā vātā vāyanti, uttarā vāṭapānā ṭhakeḥḥetaḥḥaṃ. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivarī-
 tabbā, rattim thaketabbā. sace uphakālo hoti, divā vātapānā
 thaketabbā, rattim vivarītabbā. ||18|| sace parivenaṃ uklā-
 paṃ hoti, parivenaṃ sammajjitabbā. sace koṭṭhako uklāpo
 hoti, koṭṭhako sammajjitabbo. sace upaṭṭhānasālā uklāpā
 hoti, upaṭṭhānasālā sammajjitabbā. sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā. sace vaccaṇṇi uklāpā hoti,
 vaccaṇṇi sammajjitabbā. sace pāṇiyaṃ na hoti, pāṇiyaṃ
 upaṭṭhāpetabbā. sace paribhojaniyaṃ na hoti, paribhoja-
 niyaṃ upaṭṭhāpetabbā. sace ācamaṇakumbhiyā udakaṃ
 na hoti, ācamaṇakumbhiyā udakaṃ āsiñcītabbā. ||19|| sace
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vū-
 pakāsetabbā vūpakāśepetabbā dhammakathā vāssa kātābbā.
 sace upajjhāyassa kukkucāṃ uppannaṃ hoti, saddhivihāri-
 kena vinodetabbā vinodāpetabbā dhammakathā vāssa
 kātābbā. sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti,
 saddhivihārikena vivecetabbā vivecāpetabbā dhamma-
 kathā vāssa kātābbā. ||20|| sace upajjhāyo garudhammaṃ
 ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṃ
 kātābbā kin ti nu kho saṃgho upajjhāyassa parivāsaṃ
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,
 saddhivihārikena ussukkaṃ kātābbā kin ti nu kho saṃgho
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-
 nattāraho hoti, saddhivihārikena ussukkaṃ kātābbā kin ti
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace
 upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kā-
 tabbā kin ti nu kho saṃgho upajjhāyaṃ abbhēyyā 'ti. ||21||
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tajjani-
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ kātābbā kin
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-
 kāya vā parināmeyyā 'ti. kataṃ vā paṇ'assa hoti saṃghena
 kammaṃ tajjaniyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ
 kātābbā kin ti nu kho upajjhāyo sammāvatteyya lomaṃ
 pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaraṃ dhovi-
 tabbā hoti, saddhivihārikena dhovītabbā ussukkaṃ vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikena kātabbam ussukkam vā katabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyeethā 'ti. sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajjiyethā 'ti. cīvaram rajantena sādhum samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammam kātabbam, na ekaccena parikkammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam gantabbam, na diṣṭ pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvam upaṭṭhātabbo, vutṭhānassa āgametabban ti. ||24||
upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhī sammāvattitabbam, tatrayam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsanīyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkamā vā kātabbam kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālāssa' eva uttāya dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovivā yāgu upanāmetabbā. yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhumam aparighamsantena dhovivā paṭisāmetabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saguṇam katvā samghātiyo dātabbā, dhovivā patto sandako dātabbo. ettāvatā nivattissatī āsanam paññāpetabbam, pādodakam pādapiṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam unhe otāpetabbam, na ca unhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāṇiyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhumam aparighamsantena dhovivā vodakam katvā muhuttam unhe otāpetabbo, na ca unhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpiṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjam vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam, pādodakam pādapiṭham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam. sace unheṇa attho hoti, unham

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cunnam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā civaram paṭiggahetvā ekamantam nikkhipitabbam, cunnam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pucchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisiditabbam, na navā bhikkhū āssnena paṭibāhetabbā. jantāghare saddhivihārikassa parikammam katabbam. jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pucchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udako pi saddhivihārikassa parikammam katabbam. nabātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam padapīṭham pādakathulikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmim vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacivaram niharitvā ekamantam nikkhipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirutī uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāśepetabbā dhammakathā vāssa katabbā. sace saddhivihārikassa kukkucam uppannam hoti, upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa katabbā. sace saddhivihārikassa diṭṭhigetaṃ uppannam hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa katabbā. ||8|| sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānatiāraho hoti, upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikassa mānattam dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikaṃ abhheyyā 'ti. ||9|| sace saṃgho saddhivihārikassa kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbajānīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikassa kammaṃ na kareyya lahukāya vā paripāmeyyā 'ti. katam vā pan' assa hoti saṃghena kammaṃ tajjanīyaṃ vā nissayaṃ vā pabbajānīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saddhivihāriko sammāvattēyya lomam pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaram dhovitaṃ hoti, upajjhāyena ācikkhitabbam evam dhoveyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaram dhoviyethā 'ti. sace saddhivihārikassa cīvaram kātabbam hoti, upajjhāyena ācikkhitabbam evam kareyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaram kariyethā 'ti. sace saddhivihārikassa rājanam pacitaṃ hoti, upajjhāyena ācikkhitabbam evam paceyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa rājanam paciyyethā 'ti. sace saddhivihārikassa cīvaram rajitaṃ hoti, upajjhāyena ācikkhitabbam evam rajeyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhuṃ samparivattakam-samparivattakam rajitaṃ na ca acchiṇṇe theve pakkaṃmitabbam. sace saddhivihāriko gilāno hoti, yāvajivam upatthātabbo, vutthānassa āgametabbam ti. ||11||
saddhivihārikavattam niṭṭhitam. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattantī. ye te bhikkhū appicchā, te upajjhāyanti khīyanti vipācentī: kathaṃ hi nāma saddhivihārikā upajjhāyesu na sammāvattissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattantīti. saccam bhagavā. viga-
rahi buddho bhagavā: kathaṃ hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissantīti. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave

saddhivihārikena upajjhāyamhi na sammāvattitabbam. yo na sammāvattēyya, āpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave asammāvattantaṃ paṇāmetum. evañ ca pana bhikkhave paṇāmetabbo: paṇāmemi tan ti vā, mā yidha paṭikkamāmi vā, nīhara te pattacīvaran ti vā, nāhaṃ ta-yā upatṭhātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, paṇāmito hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na paṇāmito hoti saddhivihāriko 'ti. ||2|| tena kho pana samayena saddhivihārikā paṇāmitā na khamāpenti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamāpetun ti. n' eva khamāpenti. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇāmitena na khamāpetabbo. yo na khamāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamitun ti. n' eva khamanti. saddhivihārikā pakkamanti pi, vibbhamanti pi, titthiyesu pi sampkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave khamāpiyamānena na khamitabbam. yo na khamēyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhāyā sammāvattantaṃ paṇāmenti, asammāvattantaṃ na paṇāmenti. bhagavato etam atthaṃ ārocesum. na bhikkhave sammāvattanto paṇāmetabbo. yo paṇāmeyya, āpatti dukkaṭassa. na ca bhikkhave asammāvattanto na paṇāmetabbo. yo na paṇāmeyya, āpatti dukkaṭassa. ||5|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko paṇāmetabbo: upajjhāyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hiri hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcahi' aṅgehi samannāgato saddhivihāriko paṇāmetabbo. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na paṇāmetabbo: upajjhāyamhi adhimattaṃ pemaṃ hoti, adhimatto pasādo hoti, adhimattā hiri hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcahi' aṅgehi samannāgato saddhivihāriko na paṇāmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum: upa-

jjhāyambhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum : upajjhāyambhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti : upajjhāyambhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hoti : upajjhāyambhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hoti. ||8|| 27 ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasaṃkumitvā pabbajjaṃ yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso ahaṃsi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto. addasa kho bhagavā taṃ brāhmaṇaṃ kisaṃ lūkhaṃ dubbhaṇṇaṃ uppaṇḍuppaṇḍukajātaṃ dhamanisanthataḡattaṃ, disvāna bhikkhū āmantesi : kiṃ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto 'ti. eso bhante brāhmaṇo bhikkhū upasaṃkumitvā pabbajjaṃ yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi : ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṃ saratīti. evaṃ vutte āyasmā Sāriputto bhagavantaṃ etad avoca : ahaṃ kho bhante tassa brāhmaṇassa adhikāraṃ sarāmiti. kiṃ pana tvaṃ Sāripatta tassa brāhmaṇassa adhikāraṃ sarasīti. idha me bhante so brāhmaṇo Rājagaha piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ bhante tassa brāhmaṇassa

adhikāraṃ sarāmiti. ||2|| sādhu sādhu Sārīputta, kataññano hi Sārīputta sappurisa katavedino. tena hi tvaṃ Sārīputta taṃ brāhmaṇaṃ pabbājehi upasampādehīti. kathāhaṃ bhante taṃ brāhmaṇaṃ pabbājemi upasampādemīti. atha kho bhagavā etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: yā sā bhikkhave mayā tili saraṇagamaṇehi upasampadā anuññatā, tāhaṃ sijatagge paṭikkhipāmi. anujānāmi bhikkhave ñatticatuttihena kammaṇa upasampādetum. ||3|| evañ ca pana bhikkhave upasampādetabbo: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||4|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' asā, yassa na khamati, so bhāseyya. dutiyam pi etaṃ atthaṃ vadāmi: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' asā, yassa na khamati, so bhāseyya. ||5|| tatiyam pi etaṃ atthaṃ vadāmi: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' asā, yassa na khamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhāruyāmiti. ||6|| 28 ||

tena kho pana samayena aññataraṃ bhikkhu upasampanna-samanantaraṃ anācāraṃ ācarati. bhikkhū evaṃ āhamsa: mā āvuso evarūpaṃ akāsi, n' etaṃ kappatīti. so evaṃ āha: n' evāhaṃ āyasmante yāciṃ upasampādettha man ti, kissa maṃ tambe ayācītā upasampādītthā 'ti. bhagavato etaṃ atthaṃ

ārocesum. na bhikkhave yācītena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācītena upasampādetum. || 1 || evañ ca pana bhikkhave yācītabbo. tena upasampadāpekkhena saṅghaṃ upasamkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggabhetvā evaṃ assa vacaniyo : saṅghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṅgho anukampaṃ upādāya, dutiyam pi yācītabbo — la — tatiyam pi yācītabbo — la —. || 2 || vyatte na bhikkhunā paṭibaleṇa saṅgho ñāpetabbo : supātu me bhante saṅgho. ayaṃ itthannāmo itthannāmaṇṇa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yācāmi itthannāmena upajjhāyena. yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. || 3 || supātu me bhante saṅgho. ayaṃ itthannāmo itthannāmaṇṇa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yācāmi itthannāmena upajjhāyena. saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamatī itthannāmaṇṇa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamatī, so bhāseyya. dutiyam pi etaṃ atthaṃ vadāmi — la — tatiyam pi etaṃ atthaṃ vadāmi — la —. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamatī saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmitī. || 4 || 29 ||

tena kho pana samayena Rājagahe paṇṭitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmanassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā sukkhasilā sukkhasamācārā, subhojanāni bhūñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brāhmaṇo bhikkhū upasamkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesum upasampādesum. || 1 || tasmim pabbajite bhattapaṭipāṭi khyittha. bhikkhū evaṃ āhaṃsu : ehī dānī āvuso piṇḍāya carissāmā 'ti. so evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajite piṇḍāya carissāmitī, sace me dassatha bhūñjissāmi, no ce me dassatha vibbhamissāmitī. kiṃ pana tvaṃ āvuso udarassa kāraṇā

pabbajito 'ti. evaṃ āvuso 'ti, ||2|| ye te bhikkhū appiēcchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhu evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti, te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. saccaṃ bhagavā. vigarahi buddho bhagavā. kathaṃ hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya paṣannānaṃ vā bhīyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhituṃ: piṇḍiyālopaḥojanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho samghabhattaṃ uddesaḥhattaṃ nimantanāṃ salākaḥhattaṃ pakkhikaṃ uposathikaṃ paṭipadikaṃ. paṃsukūlacivaraṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. rukkhamaśasenaśanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho vihāro adḍhayogo pāsādo hammiyaṃ guhā. pūtimuttaḥhesajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho suppi navaṇitaṃ telaṃ madhu phāṇitaṃ ti. ||4||30|| upajjhāya-vattabhāṇavāraṃ niṭṭhitaṃ pañcamamaṃ.

tena kho pana samayena aññataro māpavako bhikkhū upasāṃkamitvā pabbajjaṃ yāci. tassa bhikkhū paṭigacce' eva nissaye ācikkhimsu. so evaṃ āha: sacca me bhante pabbajito nissaye ācikkheyyātha abhirameyyaṃ sv āhaṃ, na dān' āhaṃ bhante pabbajissāmi, jeguecchā me nissayaṃ paṭikūlā 'ti. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave paṭigacce' eva nissayaṃ ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasamānantarā nissaye ācikkhituṃ ti. ||1|| tena kho pana samayena bhikkhū dvavaggena pi tivaggena pi gaṇena upasampādentī. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave ānadasavaggena gaṇena upasampādetabbho. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detan ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgāntukehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca: kacci bhikkhu khamaṇiyam, kacci yāpaṇiyam, kacci 'iṭṭha appakilamathena addhānam āgatā 'ti. khamaṇiyam bhagavā, yāpaṇiyam bhagavā, appakilamathena mayam bhante addhānam āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anattasamhitam, anattasamhite setughāto tathāgatānam dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakaṇam vā sikkhāpadaṃ paññāpessāma 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca: kativasso 'si tvaṃ bhikkhū 'ti. duvasso 'haṃ bhagavā 'ti. ayaṃ pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kiṃ t' āyaṃ bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā: ananucchaviyaṃ moghapurisa ananulomikaṃ appatirūpaṃ assamaṇakaṃ akappiyaṃ akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa aññehi ovadiyo anusāsiyo aññaṃ ovaditum anusāsītum maññissasi. atilahaṃ kho tvaṃ moghapurisa bāhullāya āvatto yad idaṃ gaṇabandhikaṃ. n' etaṃ moghapurisa appasannānam vā pasādaya pasannānam vā bhīyyo-bhāvāyā 'ti. vigarahitvā dhammīkathaṃ katvā bhikkhū āmantesi: na bhikkhave ānadaśavassena upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavassena vā atirekaśavassena vā upasampādetan ti. ||5|| tena kho pana samayena bhikkhū dasavass' ambā dasavass' ambā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam saṃkamaṃ. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam bhagavā. ||7|| vigarahi buddho bhagavā. kathaṃ hi nāma te bhikkhave moghapurisā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto. n' etam bhikkhave appassannānaṃ vā pasādāya — la —, vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave bālena avyattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā upasampādetum ti. ||8|| 31||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasaṃkantesu pi aññācariyākā anovadiyamānā ananusāsīyamānā dunnivatthā duppārutā anāpakkasampannā piḍḍāya caranti, manussānaṃ bhuñjamānaṇaṃ . . . (= I. 25. 1-4) . . . saccam bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave ācariyaṃ. ācariyo bhikkhave antevāsīkamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati. evaṃ te aññamaññaṃ sagāravā sappatīesā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuddhiṃ virūḍhiṃ vepullaṃ āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evaṃ ca pana bhikkhave ācariyo gaheṭabbo: ekaṃsam uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacaniyo: ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmiti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo. ||2|| antevāsikena bhikkhave ācariyambhī sammāvattitabbam, tatrāyaṃ sammāvattanaṃ: kālass' eva utthāya upāhanā omuñceitvā ekamsaṃ uttarāsangaṃ karitvā dantakaṭṭhaṃ dātabbam, mukhodakaṃ dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nicuṃ katvā sādhuṃ aparighamsantena dhovitvā paṭisāmetabbam . . . (= I. 25. 8-24; *instead of upajjhāyo, upajjhāyam, etc., read ācariyo, ācariyam, etc.; instead of saddhivihārikena read antevāsikena*). . . sace ācariyo gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabban ti. ||3||

ācariyavattam nitthitam. ||32||

ācariyena bhikkhave antevāsikambhī sammāvattitabbam, tatrāyaṃ sammāvattanaṃ: ācariyena bhikkhave antevāsiko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo ussukkaṃ vā kātabbam kin ti nu kho antevāsikassa patto uppajjiyethā 'ti. sace ācariyassa cīvaram . . . (= I. 26. 1-11; *instead of upajjhāyo, etc., read ācariyo; instead of saddhivihāriko, etc., read antevāsiko*) . . . sace antevāsiko gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabban ti. ||1||

antevāsikavattam. ||33|| chaṭṭhaṃ bhāṇavāram.

tena kho pana samayena antevāsikā ācariyesu na sammāvattanti . . . (= I. 27. 1-8; *instead of ācariyo, etc., read as above*) . . . apapāmento anatisāro hoti. ||1|| ||34||

tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti ācariyā bālā, antevāsikā paṇḍitā, dissanti ācariyā avyattā, antevāsikā vyattā, dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti ācariyā dappaññā, antevāsikā paññavanto. ye te bhikkhū appi-

cehā, te ujjhāyanti khetiyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . . antevāsikā paññāvanto 'ti. ||1|| atha kho te bhikkhū bhagavato etam attham ārocesuṃ. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dentitī. saccam bhagavā. vīgarahi buddho bhagavā. vīgarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā nissayam dātun ti. ||2|| **35**||

tena kho pana samayena bhikkhū ācariyupajjhāvesu paṅkantesu pi vibbhamantesu pi kālaṅkatesu pi pakkhasaṅkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam attham ārocesuṃ. pañe' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyamhā : upajjhāyo paṅkanto vā hoti vibbhamanto vā kālaṅkato vā pakkhasaṅkanto vā, āpatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā : ācariyo paṅkanto vā hoti vibbhamanto vā kālaṅkato vā pakkhasaṅkanto vā, āpatti yeva pañcamī, upajjhāyena vā samodhānaṃ gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā. ||1|| pañcahi bhikkhave añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : na asekkena sīlakkhandhena samannāgato hoti, na asekkena samādhikkhandhena samannāgato hoti, na asekkena paññākkhandhena samannāgato hoti, na asekkena vimuttikkhandhena samannāgato hoti, na asekkena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcañ' añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. ||2|| pañcahi bhikkhave añgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo : asekkena sīlakkhandhena samannāgato hoti, . . . asekkena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcañ' añgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na param asekho sīlakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, na param asekho vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, param asekho sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekho vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : assaddho hoti, ahiriko hoti, anottappi hoti, kuaṭṭo hoti, mutthassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, āraddhaviriyo hoti, upatthitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhi-
 sīle silavipanno hoti, na ajjhācāre ācāravipanno hoti, na
 atiditthiyā ditthivipanno hoti, bahussuto hoti, pāññavā hoti.
 imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upa-
 tthāpetabbo. ||9|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti ante-
 vāsī vā saddhivihārī vā gilānam upatthātum vā upatthā-
 petum vā, uppannam anabbhiratī vāpakāsetum vā vāpakā-
 sāpetum vā, uppannam kukkucam dhammato vinodetum vā
 vinodāpetum vā, āpattim na jānāti, āpattiyā vutthānam na
 jānāti. imehi kho bhikkhave pañcah' aṅgehi samannāga-
 tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
 na sāmaṇero upatthāpetabbo. ||10|| pañcahi bhikkhave
 aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-
 ssayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti ante-
 vāsī vā saddhivihārī vā gilānam upatthātum vā upatthā-
 petum vā, uppannam anabbhiratī vāpakāsetum vā vāpa-
 kāsāpetum vā, uppannam kukkucam dhammato vinodetum
 vā vinodāpetum vā, āpattim jānāti, āpattiyā vutthānam jānāti.
 imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
 kkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upa-
 tthāpetabbo. ||11|| aparehi pi bhikkhave pañcah' aṅgehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti ante-
 vāsī vā saddhivihārī vā abhisamācārikāya sikkhāya si-
 kkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhi-
 dhamme vinetum, abhivinaye vinetum, uppannam ditthiga-
 tam dhammato vivecetum vivecāpetum. imehi kho bhi-
 kkhave pañcah' aṅgehi samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-
 tthāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo,
 sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsī vā sa-
 ddhivihārī vā abhisamācārikāya sikkhāya sikkhāpetum,
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-
 netum, abhivinaye vinetum, uppannam ditthigatam dham-

mato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho paṇ' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattini, na suvinicchitāni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho paṇ' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattini suvinicchitāni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ānadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ānadasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||17|| upasampādetabbapañcakam soḷasavāram niṭṭhitam. ||36||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-

t̥hāpetabbo : na asekhena sīlakkhandhena samannāgato hoti,
 na asekhena samādhikkhandhena s. h., na asekhena paññā-
 kkhandhena s. h., na asekhena vimuttikkhandhena s. h., na
 asekhena vimuttiñāpadassanakkhandhena s. h., ānadasavasso
 hoti. imehi kho bhikkhave chah' āñgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upat̥hāpetabbo. ||1|| chahi bhikkhave āñgehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upat̥hāpetabbo : asekhena sīlakkhandhena
 samannāgato hoti, . . . asekhena vimuttiñāpadassanakkhan-
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho
 bhikkhave chah' āñgehi samannāgatena bhikkhunā upa-
 sampādetabbam, nissayo dātabbo, sāmaṇero upat̥hāpetabbo.
 ||2|| aparehi pi bhikkhave chah' āñgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upat̥hāpetabbo : attanā na asekhena sīlakkhandhe-
 na samannāgato hoti, na param asekhē sīlakkhandhe samā-
 dāpetā, . . attanā na asekhena vimuttiñāpadassanakkhandhe-
 na s. h., na param asekhē vimuttiñāpadassanakkhandhe
 samādapetā, ānadasavasso hoti. imehi kho bhikkhave chah'
 āñgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmaṇero upat̥hāpetabbo. ||3|| chahi
 bhikkhave āñgehi samannāgatena bhikkhunā upasampāde-
 tabbam, nissayo dātabbo, sāmaṇero upat̥hāpetabbo : attanā
 asekhena sīlakkhandhena samannāgato hoti, param asekhē
 sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāpa-
 dassanakkhandhena samannāgato hoti, param asekhē vimutti-
 ñāpadassanakkhandhe samādapetā, dasavasso vā hoti atire-
 kadasavasso vā. imehi kho bhikkhave chah' āñgehi sam-
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upat̥hāpetabbo. ||4|| aparehi pi bhikkhave
 chah' āñgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmaṇero upat̥hāpetabbo :
 assaddho hoti, ahiriko hoti, anottappi hoti, kasīto hoti,
 mut̥thassati hoti, ānadasavasso hoti. imehi kho bhikkhave
 chah' āñgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sāmaṇero upat̥hāpetabbo.
 ||5|| chahi bhikkhave āñgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, āradḍhaviṇṇiyo hoti, upatthiṭṭasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : adhisile silavipanno hoti, ajjhācāre ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppaṇṇo hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||7|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhisile silavipanno hoti, na ajjhācāre ācāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paṇṇavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsin vā saddhivihārin vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānam na jānāti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||9|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsin vā saddhivihārin vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānam jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppanuam ditthigataṃ dhammato vivecetum, ānadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppanuam ditthigataṃ dhammato vivecetum, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattini, na suvinicchitāni suddato anuvyañjanaso, ānadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena evāgatāni honti suvibhattāni suppvattini suvinicchitāni suddato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||14||

upasampādetabbachakkam so|asavāram niṭṭhi-
tam. ||37||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkamaṃ, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamañ kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisidāpetvā añjalaṃ paggaṇhāpetvā evaṃ vadehiti vattabbo: buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmi, dutiyam pi . . . tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṅghaṃ saraṇaṃ gacchāmi. ||2|| tena kho bhikkhave aññatitthiyapubbena saṅghaṃ upasamkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisiditvā añjalaṃ paggaṇhetvā evaṃ assa vacanīyo: ahaṃ bhante itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhāmi upasampadaṃ. so 'haṃ bhante saṅghaṃ cattāro māse parivāsaṃ yācāmi. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhūnaṃ paṭibaleṇa saṃgho ñāpetabbo: supātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadaṃ. so saṅghaṃ cattāro māse parivāsaṃ yāceti. yadi saṃghassa pattakallaṇi, saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ dadeyya. esā ñatti. ||3|| supātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadaṃ. so saṅghaṃ cattāro māse parivāsaṃ yāceti. saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānaṃ, so tuṇh' assa, yassa na khamati, so bhāseyya. dinno saṃghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso,

khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmiti. ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti, evaṃ anārādhako. kathaṃ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati, atidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikagocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhikkhave aññatitthiyapubbo yāni tāni sabrahmacāriṇaṃ uccāvacāni karaṇiyāni, tattha na dakkho hoti, na analaso, na tatrupāyāya vimamsāya samannāgato, na alaṃ kātum, na alaṃ saṃvidhātum. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na tibbacchando hoti uddeso paripuṇḍhāya adhisiḷo adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa avapṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā avapṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa vapṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā vapṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa anārādhaniyasmiṃ. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathaṃ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave añña-

titthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yaṇi tāni sabrahmacāriṇaṃ uccāvacāni karaṇiyāni, tattha dakkho hoti analaso tatrupāyāya vimaṃsāya samannāgato, alaṃ kātuṃ, alaṃ samvidhātuṃ. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho. idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa ārādhaniya-smiṃ. evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti. evaṃ ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakaṃ cīvaraṃ pariyesitabbaṃ. sace acchinnakeso āgacchati, saṃgho apaloketabbo bhaṇḍukammāya. ye te bhikkhave aggikā jaṭilakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. taṃ kissa hetu. kammavādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāhaṃ bhikkhave ñātināṃ āveṇiyaṃ parihāraṃ dammīti. ||11||

aññatitthiyapubbakathā. ||38|| sattamaṃ
bhāṇavāraṃ.

tena kho pana samayena Magadhesu pañca ābādha-
ussannā honti kuṭṭhaṃ gaṇḍo kilāso soṇo apamāro. manussā
pañcahi ābādhehi phutṭhā Jīvakaṃ Komārabhaccaṃ
upasamkamitvā evaṃ vadanti: sādhu no ācariya tikicchāhīti.
ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sāpateyyaṇ ca te ācariya hotu, mayaṇ ca te dāsa, sādhu no ācariya tikicchāhīti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesaṃ manussānaṃ etad ahoṣi: ime kho samaṇā Sakyaputtiyā sukhasilā sukkhasamācārā subhojanāni bhūñjitvā nivātesu sayanesu sayanti. yaṃ nūna mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhū e' eva upatthahissanti Jivako ca Komārabhacco tikicchissatīti. atha kho te manussā bhikkhū upasaṃkamitvā pabbajjaṃ yācīsu, te bhikkhū pabbājesuṃ upasaṃpādesuṃ, te bhikkhū e' eva upatthahiṃsu Jivako ca Komārabhacco tikicchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantā yācanabahulā viññattibahulā viharanti gilānabhattaṃ detha, gilānupatthākabhattaṃ detha, gilānabhesajjaṃ dethā 'ti. Jivako pi Komārabhacco bahū gilāne bhikkhū tikicchanto aññataruṃ rājakiccaṃ parihāpesi. ||3|| aññataro puriso pañcahi ābādhehi phuttho Jivakaṃ Komārabhaccaṃ upasaṃkamitvā etad avoca: sādhu maṃ ācariya tikicchāhīti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sāpateyyaṇ ca te ācariya hotu, ahaṇ ca te dāso, sādhu maṃ ācariya tikicchāhīti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahoṣi: ime kho samaṇā Sakyaputtiyā sukhasilā sukkhasamācārā subhojanāni bhūñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, tattha bhikkhū e' eva upatthahissanti, Jivako ca Komārabhacco tikicchissati, so 'haṃ urogo vibbhamissāmi. atha kho so puriso bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesuṃ upasaṃpādesuṃ, taṃ bhikkhū e' eva upatthahiṃsu Jivako ca Komārabhacco tikicchi, so arogo vibbhami. addasa kho

Jivako Komārabhacco taṃ purisaṃ vibbhamantaṃ, disvāna taṃ purisaṃ etad avoca : nanu tvam ayyo bhikkhūsu pabbajito ahesīti. evaṃ ācariyā 'ti. kissa pana tvaṃ ayyo evarūpaṃ akāsīti. atha kho so puriso Jivakassa Komārabhaccassa etam atthaṃ ārocesi. ||5|| Jivako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jivako Komārabhacco yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho Jivako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyū ti. ||6|| atha kho bhagavā Jivakaṃ Komārabhaccam dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmīn nidāne etasmīn pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassa 'ti. ||7|| 39 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupīto hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatta āpāsesi : gacchatha bhaṇe paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosun. ||1|| atha kho abhiññātānaṃ -abhiññātānaṃ yodhānaṃ etad ahosi : mayaṃ kho yuddhābhinandino gacchantā pāpaṃ ca karoma bahuṃ ca apuññaṃ pasavāma. kena nu kho mayaṃ upāyena pāpā ca virameyyāma kalyāṇaṃ ca kareyyāma 'ti. atha kho tesaṃ yodhānaṃ etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇa-dhammā. sace kho mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyāma, evaṃ mayaṃ pāpā ca virameyyāma kalyāṇaṃ ca kareyyāma 'ti. atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjaṃ yācimsu. te bhikkhū pabbājesun upasampādesun. ||2|| senānāyakā mahāmattā rājabhaṇe pucchimsu : kim

nu kho bhaṇe itthannāmo ca itthannāmo ca yodhā na di-
ssantīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā rājabhataṃ
pabbājessantīti. senānāyakā mahāmattā rañño Māgadhasa
Seniyassa Bimbisārassa etam atthaṃ ārocesuṃ. atha kho
rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte puochi:
yo bhaṇe rājabhataṃ pabbājeti, kiṃ so pasavatīti. upajjhā-
yassa deva eisaṃ chedetabbam, anussāvakassa jivhā uddhari-
tabbā, gaṇassa upaddhaphāsukā bhañjitabbā 'ti. ||3|| atha
kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-
saṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekam-
antaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo
Bimbisāro bhagavantam etad avoca: santi bhante rājāno
assaddhā appasannā, te appamattakena pi bhikkhū vihethe-
yyuṃ. sādhu bhante ayyā rājabhataṃ na pabbājeyyūn ti.
atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ
dhammiyā kathāya sandassesī samādapesi samuttejesī sampa-
hamsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-
vatā dhammiyā kathāya sandassito samādapito samuttejito
sampahamsito utthāyāsanā bhagavantam abhivādetvā pa-
dakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim
nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū
āmantesi: na bhikkhave rājabhataṃ pabbājetabbo. yo
pabbājeyya, āpatti dukkaṭassā 'ti. ||4||40||

tena kho pana samayena coro aṅgulimālo bhikkhūsu
pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukhaṃ karonti
dvāraṃ pi thakenti. manussā ujjhāyanti khīyanti vipācenti:
kathaṃ hi nāma samaṇā Sakyaputtiyā dhajabaddhaṃ coraṃ
pabbājessantīti. assosū kho bhikkhū tesuṃ manussānaṃ
ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te
bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhagavā bhikkhū
āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||41||

tena kho pana samayena raññā Māgadheṇa Seniyena

Bimbisārena anuññātāṃ hoti: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. tena kho pana samayena aññātaro puriso corikaṃ katvā kārāya baddho hoti, so kārāṃ bhinditvā palāyitvā bhikkhūsu pabbajito hoti. ||1|| manussā passitvā evaṃ āhaṃsu: ayaṃ so kārābhedaḥ corō, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ raññā Māgadhena Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma kārābhedaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave kārābhedaḥ corō pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| **42**||

tena kho pana samayena aññātaro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evaṃ āhaṃsu: ayaṃ so likhitako corō, handa naṃ hanamā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave likhitako corō pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **43**||

tena kho pana samayena aññātaro puriso kasāhato kata-dandakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā kasāhataṃ kata-dandakammaṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave kasāhato kata-dandakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **44**||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakyaputtiyā lakkhaṇāhataṃ katadaṇḍakammaṃ pabbājessanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **45** ||

tena kho pana samayena aññataro puriso ināyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ ināyiko, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo evaṃ avacuttha, anuññātaṃ ruññā Māgadhena Seniyena Bimbisārena : ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma ināyikaṃ pabbājessanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ināyiko pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **46** ||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma dāsaṃ pabbājessanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **47** ||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhim bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vicinanta ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dārakaṃ passeyyāthā 'ti. bhikkhū ajānaṃ yeva āhaṃsu : na jānāma 'ti, apasāsu yeva āhaṃsu na passāma 'ti. ||1|| atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vi-

cinantā bhikkhūsu pabbajitaṃ disvā ujjhāyanti khīyanti vipācenti: alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhaṃsu: na jānāma 'ti, passaṃ yeva āhaṃsu: na passāma 'ti, ayaṃ dārako bhikkhūsu pabbajito 'ti. assosun kho bhikkhū tassa kummārabhaṇḍussa mātāpitunnāṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesun. anujānāmi bhikkhave saṃghaṃ apaloketun bhāṇḍakammāyā 'ti. || 2 || **48** ||

tena kho pana samayena Rājagaha sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesāṃ pāmokkho hoti. atha kho Upālissa mātāpitunnāṃ etad ahoṣi: kena nu kho upāyena Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahoṣi: sace kho Upāli lekhaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahoṣi: sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. || 1 || atha kho Upālissa mātāpitunnāṃ etad ahoṣi: sace kho Upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahoṣi: sace kho Upāli rūpaṃ sikkhissati, akkhiṇi dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā sukkasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. || 2 || assosi kho Upāli dārako mātāpitunnāṃ imaṃ kathāsallāpaṃ. atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamitvā te dārako etad avoca: etha mayaṃ ayyo samaṇesu Sakyaputtiyesu pabbajissāma 'ti. sace kho tvāṃ ayyo pabbajissasi, evaṃ mayaṃ pi pabbajissāma 'ti. atha kho te dārakā ekamekassa mātāpitaro upasaṃkamitvā etad avocun: anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho tesāṃ dāra-

kānaṃ mātāpitaro sabbe p' ime dārakā samānacchanda kalyā-
 ṇādhippāyā 'ti anujānissu. te bhikkhū upasampkamitvā
 pabbajjāṃ yācissu. te bhikkhū pabbājesuṃ upasampāde-
 suṃ. ||3|| te rattiyā paccūsasamayāṃ paccuttāyā rodanti:
 yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhi-
 kkhū evaṃ āhaṃsu: āgametha āvuso yāva vibhāyati. sace
 yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñji-
 ssatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bha-
 vissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā
 bhuñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vacca-
 mānā rodant' eva: yāguṃ detha, bhattaṃ detha, khādani-
 yaṃ dethā 'ti, senāsanaṃ ūhananti pi ummihanti pi. ||4||
 assosi kho bhagavā rattiyā paccūsasamayāṃ paccuttāyā dā-
 rakasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi:
 kim nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā
 Ānando bhagavato etaṃ atthaṃ ārocesi. saccaṃ kira bhi-
 kkhave bhikkhū jānaṃ ūnavisativassuṃ puggalaṃ upasampā-
 dentīti. saccaṃ bhagavā. vigarahi buddho bhagavā: ka-
 thaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavisati-
 vassuṃ puggalaṃ upasampādessanti. ||5|| ūnavisativasso
 bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya
 pipāsāya ḍaṃsamakasavātātapasirimsapasamphassānaṃ dur-
 uttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sāriri-
 kānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭu-
 kānaṃ asātānaṃ amanāpānaṃ pāpaharānaṃ anadhivāsaka-
 jātiko hoti. visativasso kho bhikkhave puggalo khamo hoti
 sītassa uṇhassa... pāpaharānaṃ adhivāsakajātiko hoti. n'
 etaṃ bhikkhave appasannānaṃ vā pasādāya pasannānaṃ vā
 bhiiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū
 āmantesi: na bhikkhave jānaṃ ūnavisativasso puggalo
 upasampādetabbo. yo upasampādeyya, yathādhammo kāre-
 tabbo 'ti. ||6|| 49||

tena kho pana samayena aññataraṃ kuḷaṃ ahivātakaro-
 gena kālaṃkataraṃ hoti, tassa pitāputtakā sesā hontī, te bhi-
 kkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so
 dārako pituno bhikkhāya dinnāya upadhāvitvā etaḍ avoca:
 mayham pi tāta dehi, mayham pi tāta dehīti. manusaā

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samaṇā Sakyaputtiyā, ayaṃ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || 50 ||

tena kho pana samayena āyasmato Ānandassa upatthākakulam saddhaṃ pasannaṃ ahivātakarogena kālamkatam hoti, dve ca dārakā sesaṃ honti, te porāpakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena ime dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. ussahanti pana te Ānanda dārakā kāke uttēpetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmiṃ nidāno etasmiṃ pakaraṇe dhammikatham katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dārakam kākuttēpakam pabbājetun ti. || 1 || 51 ||

tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmaṇerā honti Kaṇḍako ca Mahako ca, te aññamaññaṃ dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmaṇerā evarūpum anācāram ācarissanti. bhagavato etam atthaṃ ārocesum. na bhikkhave ekena dve sāmaṇerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti. || 1 || 52 ||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantaṃ, tattha giṃhaṃ. manussā ujjhāyanti khīyanti vipācenti: āhundaṛikā samaṇānam Sakyaputtiyānam diṣā andhakārā, na imesaṃ diṣā pakkhāyanti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. || 1 || atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda apāpuraṇam ādā-

ya anupariveṇīyaṃ bhikkhūnaṃ ārocehi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkamituṃ. yassāyasmato attho, so āgacchatū 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇaṃ ādāya anupariveṇīyaṃ bhikkhūnaṃ ārocesi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkamituṃ. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evaṃ āhamsu: bhagavatā āvuso Ānanda paññattaṃ dasa vassāni nissāya vatthum, dasavassena nissayaṃ dātum. tattha ca nō gantabbaṃ bhavissati, nissayo ca gahetabbo bhavissati, itaro ca vāso bhavissati, puna ca paccāgantabbaṃ bhavissati, puna ca nissayo gahetabbo bhavissati. sace ambhākaṃ ācariyupajjhāyā gamissanti, mayam pi gamissāma, nō ce ambhākaṃ ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā nō āvuso Ānanda paññāyissatīti. ||3|| atha kho bhagavā ogaṇena bhikkhusaṃghena Dakkhiṇāgiriṃ cārikaṃ pakkāmi. atha kho bhagavā Dakkhiṇāgirisimim ya-thābhirantaṃ viharitvā puna eva Rājagahaṃ paccāgacchi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: kim nu kho Ānanda tathāgato ogaṇena bhikkhusaṃghena Dakkhiṇāgiriṃ cārikaṃ pakkanto 'ti. atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. atha kho bhagavā etaṃ nīdāne etaṃ pakarane dhammikaṭṭhaṃ katvā bhikkhū āmantesi: anujāuāmi bhikkhave vyattena bhikkhunā paṭibulena pañca vassāni nissāya vatthum, avyattena yāvajjivaṃ. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ: na asekkena silakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbaṃ: asekkena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā anissitena vatthabbaṃ. ||5|| aparehi pi bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṃ. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbaṃ: saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisile . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattiṃ . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattiṃ . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattiṃ . . . (=I. 36, 16) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattiṃ . . . (=I. 36, 17) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekhena . . . (=I. 37, 1) . . . ūnapañcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekhena . . . (=I. 37, 2) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: asaddho . . . (=I. 37, 5) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (I. 37, 7) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattiṃ . . . (=I. 37, 13) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattiṃ . . . (=I. 37, 14) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam ti. ||13|| 53]

abhayāvarabhāpavāram nīṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Kapilavatthu tena cārikaṃ pakkāmi. anupabbena cārikaṃ caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Suddhodanassa Saḷkassa nivesanam ten' upasaṃkami, upasaṃkamitvā paṇḍatte āsane nisīdi. atha kho Rāhulamātā devī Rāhulakumāraṃ etad avoca: eso te Rāhula pitā, gacchassu dāyajjaṃ yācāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavato purato aṭṭhāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utṭhāyāsanaṃ pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhito-piṭṭhito anubandhi dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehīti. atha kho bhagavā āyasmantaṃ Sāriputtaṃ āmantesi; tena hi tvaṃ Sāriputta Rāhulakumāraṃ pabbājehīti. kathāhaṃ bhante Rāhulakumāraṃ pabbājemīti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tihi saraṇagamaṇehi sāmaṇerapabbajjaṃ. evaṃ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassam obhārapetvā kāsāyāni vatthāni accehādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evam vadehīti vattabbo: buddhaṃ saraṇam gacchāmi, dhammaṃ saraṇam gacchāmi, saṃghaṃ saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddhaṃ saraṇam gacchāmi, tatiyam pi dhammaṃ saraṇam gacchāmi, tatiyam pi saṃghaṃ saraṇam gacchāmi. anujānāmi bhikkhave imohi tihi saraṇagamaṇehi sāmaṇerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāraṃ pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho Suddhodano Sakko bhagavantaṃ etad avoca: ekāhaṃ bhante bhagavantaṃ varaṃ yācāmi. atikkantavarā kho Gotama tathāgata 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehī Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakaṃ dukkhaṃ ahoṣi, tathā Nande, adhimuttaṃ Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā mamsaṃ chindati, mamsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atthiṃ chindati, atthiṃ chetvā atthimiññaṃ ābacca titṭhati. sādhu bhante ayyā ananūñātaṃ mātāpitūhi puttāṃ na pabbājeyyūn ti. || 5 || atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhipaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave ananūñāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 6 || **54** ||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbe na cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudaṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulaṃ āyasmato Sāriputtassa sautike dāraṃ pāhesi imaṃ dāraṃ thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhāpadaṃ paññattaṃ na ekena dve sāmaṇerā upatthāpetabbā 'ti, ayaṃ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upatthāpetuṃ, yāvatake vā pana ussahati ovadituṃ anusāsituṃ, tāvatake upatthāpetuṃ ti. || 1 || **55** ||

atha kho sāmaṇeraṇaṃ etad ahosi : kati nu kho amhākaṃ sikkhāpadaṇi, kattha ca amhehi sikkhitabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadaṇi, tesu ca sāmaṇerehi sikkhituṃ : paṇātipātā veramaṇi, adinnādānā veramaṇi, abrahmacariyā veramaṇi, musāvādā veramaṇi, surāmerāyamaṃjja-pamādaṭṭhānā veramaṇi, vikālabhojanā veramaṇi, naccagītavāditaṃsūkadassanā veramaṇi, mālā-gandhavilepanadhāraṇamaṇḍanaṃ vibhūsaṇaṭṭhānā

veramaṇi, uccāsayanamahāsayanā veramaṇi, jātarū-parajatapaṭiggahaṇā veramaṇi. anujānāmi bhikkhave sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhituṃ ti. ||1|| 56 ||

tena kho pana samayena sāmaṇerā bhikkhūsu agāravā appatissā asabbhāgavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇerā bhikkhūsu agāravā appatissā asabbhāgavuttino viharissanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātuṃ: bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anutthāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeṭi. anujānāmi bhikkhave imehi pañcaḥ' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātuṃ ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kiṃ nu kho daṇḍakammaṃ kātabbhaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āvaraṇaṃ kātuṃ ti. tena kho pana samayena bhikkhū sāmaṇerānaṃ sabbāṃ saṃghārāmaṃ āvaraṇaṃ karonti. sāmaṇerā ārāmaṃ pavisitūṃ alabhamānā pakkamanti pi vibbhamanti pi titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabbo saṃghārāmo āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātuṃ ti. ||2|| tena kho pana samayena bhikkhū sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karonti. manussā yāgupānaṃ pi saṃghabhaddantaṃ pi karontā sāmaṇere evaṃ vadanti: etha bhante yāguṃ pīvatha, etha bhante bhaddantaṃ bhuñjatha 'ti. sāmaṇerā evaṃ vadanti: nāvuso labbhā, bhikkhūhi āvaraṇaṃ katan ti. manussā ujjhāyanti khīyanti vipācenti. kathaṃ hi nāma bhaddantaṃ sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karissanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave mukhadvārako āhāro āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassa 'ti. ||3||

daṇḍakammavattitvā nīttitvā. ||4|| 57 ||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmānerānaṃ āvaraṇaṃ karonti. upajjhāyā gavesanti kathaṃ nu kho amlhākaṃ sāmānerā na dissantīti. bhikkhū evaṃ āhamsu: chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amlhākaṃ sāmānerānaṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātappaṃ. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || **58** ||

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmānere apalāḷenti. therā sāmāṇaṃ danta-katthaṃ pi mukhodakam pi gāhantā kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave aññassa parisā apalāḷetabbā. yo apalāḷeyya, āpatti dukkaṭassā 'ti. || 1 || **59** ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmānere Kaṇḍakaṃ nāma bhikkhuniṃ dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmānere evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dasaḥ' aṅgehi samannāgataṃ sāmāneraṃ nāsetuṃ: pāpātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādītṭhiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasaḥ' aṅgehi samannāgataṃ sāmāneraṃ nāsetuṃ ti. || 1 || **60** ||

tena kho pana samayena aññiataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasamkamitvā evaṃ vadeti: etha maṃ āyasmanto dūsethā 'ti. bhikkhū apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligalle sāmānere upasamkamitvā evaṃ vadeti: etha maṃ āvuso dūsethā 'ti. sāmānerā apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmānerehi apasādito hatthi-bhaṇḍe assabhaṇḍe upasamkamitvā evaṃ vadeti: etha maṃ

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesuṃ. ||1||
 te ujjhāyanti khiyanti vipācenti : paṇḍakā ime samaṇā Sa-
 kyauputtīyā, ye pi imesaṃ na paṇḍakā, te pi paṇḍako dūsentī.
 evaṃ ime sabbeva abrahmacārino 'ti. assosū kho bhi-
 kkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantānaṃ khi-
 yantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato
 etaṃ atthaṃ ārocesuṃ. paṇḍako bhikkhave anupasaṃ-
 panno na upasampādetabbo, upasaṃpanno nāsetabbo 'ti.
 ||2|| **61**||

tena kho pana samayena aññataro purāṇakulaputto khiṇa-
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa
 khiṇakolaññassa etad ahoṣi : ahaṃ kho sukhumālo na paṭi-
 ballo anadhiyataṃ vā bhogaṃ adhigantūṃ adhiyataṃ vā
 bhogaṃ phātikātūṃ. kena nu kho ahaṃ upāyena sukhaṃ
 ca jiveyyaṃ na ca kilameyyaṃ ti. atha kho tassa purāṇaku-
 laputtassa khiṇakolaññassa etad ahoṣi : ime kho samaṇā
 Sakyaputtīyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā
 nivātesu sayanesu sayanti. yaṃ nūnāhaṃ sāmaṃ pattacī-
 varaṃ paṭiyādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni
 acchādetvā ārāmaṃ gantvā bhikkhūhi saddhiṃ saṃvaseyyaṃ
 ti. ||1|| atha kho so purāṇakulaputto khiṇakolañño sāmaṃ
 pattacīvaraṃ paṭiyādetvā kesamassuṃ ohāretvā kāsāyāni va-
 tthāni acchādetvā ārāmaṃ gantvā bhikkhū abhivādeti. bhi-
 kkhū evaṃ āhaṃsu : kativasso 'si tvaṃ āvuso 'ti. kiṃ etaṃ
 āvuso kativasso nāma 'ti. ko pana te āvuso upajjhāyo 'ti.
 kiṃ etaṃ āvuso upajjhāyo nāma 'ti. bhikkhū āyasmantaṃ
 Upāliṃ etad avocum : iṅghāvuso Upāli imaṃ pabbajitaṃ
 anuyuñjāhiti. ||2|| atha kho so purāṇakulaputto khiṇako-
 lañño āyasmatā Upālīnaṃ anuyuñjīyamāno etaṃ atthaṃ āro-
 cesi. āyasmā Upālī bhikkhūnaṃ etaṃ atthaṃ ārocesī. bhi-
 kkhū bhagavato etaṃ atthaṃ ārocesuṃ. theyyasaṃvā-
 sako bhikkhave anupasaṃpanno na upasampādetabbo, upa-
 saṃpanno nāsetabbo, titthiyapakkantako bhikkhave
 anupasaṃpanno na upasampādetabbo, upasaṃpanno nāse-
 tabbo 'ti. ||3|| **62**||

tena kho pana samayena aññataro nāgo nāgasoniyā attī-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimuccēyyaṃ khippaṃ ca manussattaṃ paṭilabbheyyaṃ ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādinō sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimuccēyyaṃ khippaṃ ca manussattaṃ paṭilabbheyyaṃ ti. ||1|| atha kho so nāgo māṇavakavaṇṇena bhikkhū upasaṃkamitvā pabbajjaṃ yāoi. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññatarena bhikkhuna saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamaṃyaṃ paccuttāhāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissattho niddaṃ okkami. sabbo vihāro ahinā puṇṇo; vātapānehi bhogā nikkhantā hontī. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmi ti kavātaṃ paṇamento addasa sabbāṃ vihāraṃ ahinā puṇṇaṃ, vātapānehi bhoge nikkhante. disvāna bhito vissaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocaṃ : kissa tvaṃ āvuso vissaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā puṇṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhitvā sake āsane nisidi. bhikkhū evaṃ āhaṃsu : ko 'si tvaṃ āvuso 'ti, ahaṃ bhante nāgo 'ti. kissa pana tvaṃ āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etasmiṃ niddāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūhi-dhammā imasmiṃ dhammavinaye. gaccha tvaṃ nāga tatth' eva cātuddase pannaṃ aṭṭhamiyā ca pakkhassa uposa-thaṃ upavasa, evaṃ tvaṃ nāgayoniyā ca parimuccissasi khippaṃ ca manussattaṃ paṭilabbhissasi. atha kho so nāgo avirūhi-dhammo kirāhaṃ imasmiṃ dhammavinaye 'ti dukkhi dummano assūni pavattayamāno vissaraṃ karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātakammāya, yadā ca sajjatiyā methunaṃ dhammaṃ paṭisevati, yadā ca vissattho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 5 || **63** ||

tena kho pana samayena aññataro māṇavako mātaraṃ jīvitaṃ voropesi. so tena pāpakena kammena aṭṭiyati harāyati jigucchati. atha kho tassa māṇavakassa etad ahoṣi: kena nu kho ahaṃ upāyena imassa pāpassa kammassa nikkhantiṃ kareyyan ti. atha kho tassa māṇavakassa etad ahoṣi: ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ imassa pāpassa kammassa nikkhantiṃ kareyyan ti. || 1 ||
 atha kho so māṇavako bhikkhū upasamkamitvā pabbajjāya ci. bhikkhū āyasmantaṃ Upāliṃ etad avocaṃ: pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iṅghāvuso Upāli imaṃ māṇavakaṃ anuyuñjāhiti. atha kho so māṇavako āyasmatā Upālinā anuyuñjīyamāno etaṃ atthaṃ ārocesi. āyasmā Upāli bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. mātugghātaḥ bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

tena kho pana samayena aññataro māṇavako pītaraṃ jīvitaṃ voropesi. so tena pāpakena kammena . . . (=I. 64, 1, 2) . . . bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. pītugghātaḥ bhikkhave anopasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **65** ||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattthiṃ addhānamaggapaṭipannā honti. antarā maggo corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattthiyā rājabhaṭṭā nikkhamitvā ekacce core aggahesuṃ, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya oniyanti. || 1 || addasaṃsu kho te pabbajitā te core vadhāya oniyamāne, disvāna evaṃ āhaṃsu: sādhu kho mayaṃ palāyimbā, sacāca mayaṃ gayheyyāma, mayaṃ pi evaṃ eva haññeyyā-

mā 'ti. bhikkhū evaṃ āhaṃsu : kim pana tumahe āvuso akatthā 'ti. attha kho te pabbajitā bhikkhūnaṃ etam atthaṃ ārocesuṃ. bhikkhū bhagavato etam atthaṃ ārocesuṃ. arahanto ete bhikkhave bhikkhū. arahantaḡhātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||2|| **66** ||

tena kho pana samayena sambakulā bhikkhuniyo Sāketā Sāvattthim addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimaṃ, ekaccā bhikkhuniyo dūsesuṃ. Sāvattthiyā rājabhātā . . . (= I, 66, 1. 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhikkhunīdūśako bhikkāve anupasampanno na upasampādetabbo, upasampanno nāsetabbo. saṃghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppādako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1|| **67** ||

tena kho pana samayena aññataro ubhatovyañjanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etam atthaṃ ārocesuṃ. ubhatovyañjanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1|| **68** ||

tena kho pana samayena bhikkhū anupajjhāyakā upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū saṃghena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādentī — gha —, theyyasaṃvāsakupajjhāyena upasampādentī, titthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up., mātughātakupajjhāyena up., pitughātakupajjhāyena up., arahantaghātakupajjhāyena up., bhikkhunīdāsakupajjhāyena up., saṃghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na thāyysamvāsakupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| 69 ||

tena kho pana samayena bhikkhū apattakam upasampādentī. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakam upasampādentī. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakam upasampādentī. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattacīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādentī. upasampanne pattam paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena pattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī. upasampanne cīvaram paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacivaraṃ paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave yāci-takena pattacivarena upasampādetabbo. yo upasampā-deyya, āpatti dukkaṭassā 'ti. ||6||**70**|| naupasampāde-tabbakavisaṭvāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnam pabbā-jenti — gha —, pādacchinnam pabbājenti, hatthapādacchi-nnam p., kaṇṇacchinnam p., nāsacchinnam p., kaṇṇanā-sacchinnam p., aṅgulicchinnam p., aḷacchinnam p., kaṇḍa-racchinnam p., pharaṇhatthakam p., khujjam p., vāmanam p., galagaṇḍim p., lakkaṇāhatam p., kaśāhatam p., likhitakam p., sipadim p., pāparogim p., parisadūsakam p., kānam p., kuṇim p., khaṇjam p., pakkaḥatam p., chinniriyāpatham p., jarādubbalam p., andham p., mūgam p., badhīram p., andhamūgam p., andhabadhīram p., mūgabadhīram p., andhamūgabadhīram pabbājenti. bhagavato etam atthaṃ ārocesuṃ. ||1|| na bhikkhave hatthacchinno pabbāje-tabbo, na pādacchinno pabbājetabbo. . . na andhamū-gabādhiro pabbājetabbo. yo pabbājeyya, āpatti dukka-ṭassā 'ti. ||2|| na pabbājetabbadvattimsavāraṃ ni-ṭṭhitam. ||71||

dāyajjabhāṇavāraṃ niṭṭhitam navamaṃ.

tena kho pana samayena chabbaggiyā bhikkhū alajji-nam nissayam denti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjinam nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissāya vatthabham. yo vaseyya, āpatti du-kkaṭassā 'ti. ||1|| atha kho bhikkhūnam etad ahoṣi: bhaga-vatā paññattam na alajjinam nissayo dātabbo, na alajjinam nissāya vatthabban ti. katham nu kho mayam jāneyyāma- lujjim vā alajjim vā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave catūhapañcāham āgametuṃ yāva bhi-kkhusabhāgatam jānāmi. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo addhānamaggapaṭipanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipanna honti, te aññataraṃ āvāsaṃ upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahosi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānupaṭṭhākassa bhikkhuno etad ahosi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, ayañ ca bhikkhu gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayaṃ alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āraññakena bhikkhunā phāsuvihārū salla-kkhetena nissayaṃ alabhamānena anissitena vatthun yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya va-sissāmīti. ||4|| **73**||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtaṃ pāhesi: āgacchatu Ānando imaṃ anussāvevatīti. āyasmā Ānando evaṃ āha: nāhaṃ ussahāmi therassa nāmaṃ gahetum, garu me thero

'ti. bhagavato etam' attham ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmi. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmi. therā evam āhamsu: handa mayam āvoso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvane kātun, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3|| **74**||

tena kho pana samayena āyasmā Kumārakassapo gabbhavisō upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahoṣi: bhagavatā paññattam na ūnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhavisō. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yaṃ bhikkhave mātū kucchimīṃ paṭhamam cittam uppannam, paṭhamam viññāṇam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavisam upasampādetun ti. ||1|| **75**||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi soṣikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena taṣsa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā ābādhā kuṭṭham gaṇḍo kilāso soṣo apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaṇḍo 'si, na 'si rājabbhāto, anuññāto 'si mātāpitūhi, paripunnāvisativasso 'si, paripunnā te pattācivarāṃ, kiṇāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti viṣeṣijetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsitrā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tath' eva saṅgbamajjhe anu-
 sāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū
 honti, na sakkonti vissajjetum. bhagavato etam atthaṃ āro-
 cesum. anujānāmi bhikkhave ekamantaṃ anusāsivā saṅgha-
 majjhe antarāyike dhamme pucchitum. evañ ca pana bhi-
 kkhave anusāsitaḥ: paṭhamam upajjhamaṃ gāhāpetabbo,
 upajjhamaṃ gāhāpetvā pattacivarāṃ ācikkhitabbam, ayan te
 patto, ayaṃ saṅghāti, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako,
 gaccha anumhi okāse tiṭṭhāhiti. ||3|| bālā avyattā anusā-
 santi, anusitthā upasampadāpekkhā vitthāyanti, mañkū honti,
 na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum.
 na bhikkhave bālāna avyattena anusāsitaḥ. yo anusā-
 seyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena
 bhikkhunā paṭibālāna anusāsitun ti. ||4|| asammataṃ anusā-
 santi. bhagavato etam atthaṃ ārocesum. na bhikkhave
 asammataṃ anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa
 'ti. anujānāmi bhikkhave sammataṃ anusāsitum. evañ ca
 pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sam-
 mannitabbam parena vā paro sammannitaḥ. kathaṃ ca
 attanā 'va attānaṃ sammannitabbam. vyattena bhikkhunā
 paṭibālāna saṅgho ñāpetabbo: supātu me bhante saṅgho.
 itthannāmo itthannāmassa āyasmato upasampadāpekkho.
 yadi saṅghassa pattakallam, aham itthannāmaṃ anusā-
 seyyan ti. evam attanā 'va attānaṃ sammannitabbam. ||5||
 kathaṃ ca parena paro sammannitaḥ. vyattena bhikkhu-
 nā paṭibālāna saṅgho ñāpetabbo: supātu me bhante saṅgho.
 itthannāmo itthannāmassa āyasmato upasampadāpekkho.
 yadi saṅghassa pattakallam, itthannāmo itthannāmaṃ anu-
 sāseyyā 'ti. evam parena paro sammannitaḥ. ||6|| tena
 sammataṃ bhikkhunā upasampadāpekkho upasamkamitvā
 evam assa vacanīyo: supasi itthannāma. ayaṃ te saccakālo
 bhūtakālo. yaṃ jātaṃ taṃ saṅghamajjhe pucchante santaṃ
 atthiṭṭi vattabbam, asantaṃ n' atthiṭṭi vattabbam. mā kho
 vitthāsi, mā kho mañku ahosi. evaṃ taṃ pucchissan ti:
 santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||7||
 ekato āgacchanti. na ekato āgantabbam. anusāsakena paṭha-
 mataraṃ āgantvā saṅgho ñāpetabbo: supātu me bhante
 saṅgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusittho so mayā. yadi saṅghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. āgacchāhiti vattabbo. ekamaṃ uttarāsaṅgaṃ kārapetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisidāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo : saṅghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṅgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṅgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhūnā paṭibaleṇa saṅgho āpetaḥ : supātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyan ti. suṇasi itthannāma. ayaṃ te saccaḥ kālo bhūtakālo, yaṃ jātaṃ taṃ pucchāmi. santaṃ atthi ti vattabbam, asantaṃ n' atthi ti vattabbam. santi te evarūpā ābādha . . . koṇāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhūnā paṭibaleṇa saṅgho āpetaḥ : supātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. itthannāmo saṅghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampadēyya itthannāmena upajjhāyena. esā ñatti. ||10|| supātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. itthannāmo saṅghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassa āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||11|| dutiyam pi etaṃ atthaṃ vadāmi : supātu me . . . tatiyam pi etaṃ atthaṃ vadāmi : supātu me . . . yassa na khamati, so bhāseyya. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamati saṅghassa, taṃsā tuṇhi, evaṃ etaṃ dhārayāmi. ||12|| **76** upasampadākammaṃ niṭṭhitam.

tāvad eva chāyā metabbā, utupamaṇaṃ ācikkhitabbam, divasabhāgo ācikkhitabbo, saṃgati ācikkhi-

tabbā, cattāro nissayā ācikkhitabbā: piṇḍiyālopabbho-
janam nissāya pabbajjā, tattha te yāvajivam ussāho kara-
ṇiyo, atirekalābho saṃghabhattam uddesabhattam nimanta-
nam salākabhattam pakkhikam uposathikam pāṭipadikam.
paṃsukūlacivaram nissāya pabbajjā, tattha te yāvajivam
ussāho karaṇiyo. atirekalābho khomam kappāsikam kose-
yyam kambalam sānam bhaṇṇam. rukkhamaśāsenāsa-
nam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo.
atirekalābho vihāro aḍḍhayogo pāsādo hammiyam guhā.
pūtimuttābhesajjam nissāya pabbajjā, tattha te yāvaji-
vam ussāho karaṇiyo. atirekalābho sappi navanitam telam
madhu phāṇitan ti. ||1||77|| cattāro nissayā nitṭhitā.

tena kho paṇa samayena bhikkhū aññataram bhikkhum
upasampādetvā ekakam ohāya pakkamimsu. so pacchā eka-
ko āgacchanto antarā magge purāṇadutiyaikāya samāgacchi.
sā evam āha: kiṃ dāni pabbajito 'sīti. āma pabbajito 'mhi-
ti. dullabho kho pabbajitānam methuno dhammo, ehi me-
thunam dhammam paṭisevā 'ti. so tassā methunam dham-
mam paṭisevitvā cirena āgamāsi. bhikkhū evam āhamsu:
kissa tvaṃ āvuso evam ciram akāsi. ||1|| atha kho so bhi-
kkhu bhikkhūnam etam attham ārocesi. bhikkhū bhaga-
vato etam attham ārocesum. anujānāmi bhikkhave upasam-
pādetvā dutiyam dātum cattāri ca akaraṇiyanāni āci-
kkhitum: upasampanna bhikkhunā methuno dhammo
na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu
methunam dhammam paṭisevati, assamaṇo hoti asakyaputti-
yo. seyyathāpi nāma puriso sisacchinno abhabbo tena sarī-
rābandhanena jīvitum, evam eva bhikkhu methunam dham-
mam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te
yāvajivam akaraṇiyam. ||2|| upasampanna bhikkhunā
adinnam theyyasamkhātam na ādātābham antamaso tiṇa-
salākam upādāya. yo bhikkhu pādam vā pādāraham vā
atirekapādam vā adinnam theyyasamkhātam ādiyati, assa-
maṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso
bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu
pādam vā pādāraham vā atirekapādam vā adinnam theyya-
samkhātam ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

yāvajīvaṃ akaraṇīyaṃ. ||3|| upasampannena bhikkhunā sañcecca paṇo jīvitaṃ no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcecca manussaviggahaṃ jīvitaṃ voropeti antamaso gabbhapātanaṃ upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭṭisandhikā hoti, evaṃ eva bhikkhu sañcecca manussaviggahaṃ jīvitaṃ voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. ||4|| upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiraṃamīti. yo bhikkhu pāpiceho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhiṃ vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūhiyā, evaṃ eva bhikkhu pāpiceho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ ti. ||5||

cattāri akaraṇīyāni nīṭṭhitāni. ||78||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vacanīyo : passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiṃti pabbājetabbo, sac' āhaṃ na passissāmiṃti na pabbājetabbo. ||1|| pabbājetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiṃti upasampādetabbo, sac' āhaṃ na passissāmiṃti na upasampādetabbo. upasampādetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiṃti osāretabbo, sac' āhaṃ na passissāmiṃti na osāretabbo. osāretvā vattabbo passasi taṃ āpattiṃ ti. sace passati, icc etaṃ kusalaṃ, na ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāso. ||2|| idha pana bhikkhave bhikkhu āpattiyaṃ appaṭṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vacanīyo : paṭikarissasi taṃ āpattiṃ ti. sac' āhaṃ paṭikarissāmiṃti pabbāje-

tabbo, sac' āhaṃ na paṭikarissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmiti upasampādetabbo, sac' āhaṃ na paṭikarissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmiti osāretabbo, sac' āhaṃ na paṭikarissāmiti na osāretabbo. osāretvā vattabbo paṭikarohi taṃ āpattin ti. sace paṭikaroti, ice etaṃ kusalaṃ, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācuti. so evaṃ assa vācānīyo : paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmiti pabbājetabbo, sac' āhaṃ na paṭinissajjissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmiti upasampādetabbo, sac' āhaṃ na paṭinissajjissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmiti osāretabbo, sac' āhaṃ na paṭinissajjissāmiti na osāretabbo. osāretvā vattabbo paṭinissajjāhi taṃ pāpikaṃ diṭṭhin ti. sace paṭinissajjati, ice etaṃ kusalaṃ, no ce paṭinissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse 'ti. ||4||79||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānaṃ sukhāvaho
niggaho ca pāpicchānaṃ lajjīnaṃ paggahe su
sāsanādhāraṇe c'eva sabbaññajinagocare
anaññavisaye kheme supaññatte samasaye
khandhake vinaye c'eva parivāre ca mātiko
yathatthakāri kusalo paṭipajjati yoniso.
yo gavaṃ na vijānāti na so rakkhati gogaṇaṃ,
evaṃ sīlaṃ ajānanto kiṃ so rakkheyya samvaramaṃ.
pamuṭṭhamhi ca suttante abhidhamme ca tāvade

- 5 vinaye avinatthamhi puna tittṭhati sāsanaṃ.
 tasmā saṃgahaṇaṇaḥetu uddānaṃ anupubbaso
 pavakkhāmi yathāññaṃ, supātha mama bhāsato.
 vatthu nidānaṃ āpatti nayā peyyālam eva ca
 dukkaraṃ taṃ asesetum, nayato taṃ vijānāthā 'ti.

- bodhi ca, Rājāyatanam, Ajapālo, Sahaṃpati
 Brahmā, Ājāro, Uddako, bhikkhū ca, Upako isi,
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsam, sabbe, pesesi so, disā,
 vatthum, Mārehi, timsā ca, Uravelam, tayo jaṭi,
 10 agyāgūram, Mahārājā, Sakko, Brahmā ca, kevalā,
 paṃsukūlam, pokkharāṇi, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pāricchattapuppham āhari,
 phāliyaṇṭa, ujjalanta, vijjhāyaṇṭa ca Kassapa,
 nimujjanti, mukhī, meggho, Gayā, latṭhi ca, Māgadho,
 Upatisso, Kolito ca, abhiññātā ca, pabbajjam,
 dunnivatthā, paṇāmanā, kiso lūkho ca brāhmaṇo,
 anācāraṃ ācarati, udaraṃ, māṇavo, gaṇo,
 vassaṃ, bālehi, pakkanta, dasa vassāni, nissayo,
 na vattanti, paṇāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchiṇṇam, jaṭi, Sākiyo,
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,
 lakkhaṇā, iṇā, dāso ca, Bhaṇḍuko, Upālī, ahi,
 saddhakulam, Kaṇḍako ca, āhundaṇikam eva ca,
 vatthumhi, dārako, sikkhā, viharanti ca, kiṃ nu kho,
 sabbaṃ, mukhaṃ, upajjhāye, apalāḷana-Kaṇḍako,
 paṇḍako, theyya-pakkanta, ahi ca, mātari, pitā,
 arahanta-bhikkhunī, bheda, rāhirena ca, vyañjanaṃ,
 anupajjhāya—saṃghena, gaṇa-paṇḍakā-'pattako,
 20 acivaraṃ, tadubhayaṃ, yācitena pi ye tayo,
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayaṃ,
 aṅguli, aḷa-kaṇḍaraṃ, phaṇaṃ, khujjaṇi ca, vāmanaṃ,
 galagaṇḍi, lakkhaṇā c' eva, kasā, likhita-sipadi,
 pāpa-parisaḍḍasaṇi ca, kāṇaṃ, kupiṇi tath' eva ca,



- khañja-pakkahatañ o' eva, saecinnairiyāpathaṃ,
 jarāndha-mūga-badhirāṃ, andhamūgañ ca yaṃ taḥiṃ,
 andhabadhirāṃ yaṃ vuttaṃ, mūgabadhirāṃ eva ca,
 andhamūgabadhirāñ ca, alajjinañ ca nissayaṃ,
 vatthabbañ ca, kataddhānaṃ, yācamānena, pekkhanā,
 25 āgacchantāṃ, vivadenti, ekupajjhāyena, Kassapa,
 dissanti upasampannā ābādhehi ca pīlitā,
 ananusiṭṭhā vitthāyanti, tatth' eva anusāsanaṃ,
 saṃghe pi ca, atho bālo, nsammato ca, ekato,
 ullumpatupasampadā, nissayo, ekako, tayo 'ti,
 imamhi khandhake vatthu ekasatvaṃ bāsattati.

Mahākhandhake uddānaṃ niṭṭhitaṃ paṭhamam.

MAHĀVAGGA.

II.

Tena samayena buddho bhagavā Rājagaha viharati Gijjhakūṭe pabbate. tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aññhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasamkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. ||1|| atha kho rañño Māgadhasa Seniyassa Bimbisārasa rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā cātuddase pannarase aññhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasamkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. yaṃ nūna ayyāpi cātuddase pannarase aññhamiyā ca pakkhassa sannipateyyun ti. ||2|| atha kho rājā Māgadho Seniyō Bimbisāro bhagavantam etad avoca: idha mayhaṃ bhante rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā . . . aññhamiyā ca pakkhassa sannipateyyun ti. sādhu bhante ayyāpi cātuddase pannarase aññhamiyā ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesī samādapesi samuttejesī sampahamsesi. atha kho rājā Māgadho Seniyō Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito uttāyāsanaṃ bhagavantam

abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmīṃ nidāne etasmīṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātāṃ cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṃhī nisīdanti. te manussā upasamkamanti dhammasavanāya. te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṃhī nisīdissanti seyyathāpi mūgasūkarā. nanu nāma sannipatitehi dhammo bhāsitaḥso 'ti. aasosun kho bhikkhū tesāṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesun. atha kho bhagavā etasmīṃ nidāne etasmīṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsitun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivātakko udapādi: yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesāṃ pātimokkhuḍdesaṃ anujāneyyaṃ, so nesāṃ bhavissati uposathakamman ti. ||1|| atha kho bhagavā sāyaṇhasamayāṃ paṭisallānā vutthito etasmīṃ nidāne etasmīṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivātakko udapādi: yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesāṃ pātimokkhuḍdesaṃ anujāneyyaṃ, so nesāṃ bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkhaṃ uddisitun. ||2|| evaṃ ca pana bhikkhave uddisitabbaṃ: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pātimokkhaṃ uddiseyya. kiṃ saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto

ārocetha. pātīmokkham uddisissāmi, tam sabbeva santā sād-
 dhukam supoma manasikaroma. yassa siyā āpatti, so āvi-
 kareyya, asantiyā āpattiyā tuṇhi bhavitabbam, tuṇhibhāvena
 kho panāyasmante parisuddhā 'ti vedissāmi. yathā kho pana
 paccēkapuṭṭhassa veyyākaraṇam hoti, evaṃ eva evarūpāya
 parisāya yāvatatiyaṃ anussāvitam hoti. yo pana bhikkhu
 yāvatatiyaṃ anussāviyamāno saramāno santiṃ āpattiṃ nā-
 vikareyya, sampajānamusāvād' assa hoti. sampajānamusā-
 vādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā.
 tasmā saramānena bhikkhunā āpannena visuddhāpekkhena
 santi āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3||
 pātīmokkham ti ādiṃ etaṃ, mukham etaṃ, pamukham etaṃ
 kusalanam dhammanam, tena vuccati pātīmokkham ti. āya-
 smanto 'ti piyavacanam etaṃ, garuvacanam etaṃ, sagāruva-
 suppatissādhivacanam etaṃ āyasmanto 'ti. uddisissāmi ti
 ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi viva-
 rissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti
 pātīmokkham vuccati. sabbeva santā 'ti yāvatikā tassā pa-
 risāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva
 santā 'ti. sādhekam supomā 'ti atthikatvā manasikatvā
 sabbam cetasā samannāharāma. manasikaromā 'ti ekagga-
 cittā avikkhittacittā avisāhatacittā nisāmemā. ||4|| yassa
 siyā āpattīti therassa vā navassa vā majjhimassa vā pañca-
 nam vā āpattikkhandhānam aññatarā āpatti sattannam vā
 āpattikkhandhānam aññatarā āpatti. so āvikareyyā 'ti so
 deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-
 ghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma
 āpatti anajjhāpannā vā hoti āpajjitvā vā vuṭṭhitā. tuṇhi
 bhavitabbam ti adhivāsetabbam, na vyāhatabbam. parisa-
 ddbā 'ti vedissāmi ti jānissāmi dhāressāmi. ||5|| yathā kho
 pana paccēkapuṭṭhassa veyyākaraṇam hoti ti yathā ekena eko
 puṭṭho vyākareyya, evaṃ eva tassā parisāya jānitabbam maṃ
 pucchati. evarūpā nāma parisā bhikkhuparisā vuccati.
 yāvatatiyaṃ anussāvitam hoti ti sakim pi anussāvitam hoti
 dutiyaṃ pi anussāvitam hoti tatiyaṃ pi anussāvitam hoti.
 saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti
 ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. nāvikareyyā 'ti
 na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā gaṇamajjhe vā ekapuggale vā. ||6|| sampajānamusāvād' assa hotīti, sampajānamusāvādo kiṃ hoti, dukkaṭaṃ hoti, antarāyiko dhammo vutto bhagavatā 'ti. kīssa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya antarāyiko. tasmā 'ti taṃkārupā. saramānenā 'ti jānamānena sañjānamānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhītukāmena. ||7|| santi nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā samghamajjhe vā gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotīti, kīssa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikaṃ pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave devasikaṃ pātimokkhaṃ uddisītabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkhaṃ uddisitun ti. ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātimokkhaṃ uddisanti cātuddase pannarase aṭṭhamiyā ca pakkhassa. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave pakkhassa tikkhattum pātimokkhaṃ uddisītabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakīṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitun ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkhaṃ uddisanti sakāya-sakāya parisāya. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave yathāpa-

risāya pātimokkham uddisitaḥḥam sakāya-sakāya parisāya.
yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sam-
aggānaṃ uposathakamman ti. ||1|| atha kho bhi-
kkhūnaṃ etad ahoṣi : bhagavatā paññattam samaggānaṃ
uposathakamman ti. kittāvatā nu kho sāmaggī hoti, yāvatā
ekāvāso udāhu sabbā paṭhavīti. bhagavato etam attham āro-
cesum. anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekā-
vāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino
Rājagahe viharati Maddakucchismiṃ migadāye. atha
kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa
evaṃ cetaso parivitaḥḥo udapādi : gaccheyyaṃ vāhaṃ upo-
satham na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ
na vā gaccheyyaṃ, atha khv āhaṃ viuddho paramāya vi-
suddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappi-
nassa cetasa cetoparivitaḥḥam aññāya seyyathāpi nāma bala-
vā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā
bāhaṃ sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahi-
to Maddakucchismiṃ migadāye āyasmato Mahākappinassa
pamukhe pāturahosi. nisīdi bhagavā paññatte āsane, āyus-
māpi kho Mahākappino bhagavantaṃ abhivādetvā ekamantaṃ
nisīdi. ||4|| ekamantaṃ nisinnāṃ kho āyasmantaṃ Mahā-
kappinaṃ bhagavā etad avoca : nanu te Kappina rahoga-
tassa paṭisallīnassa evaṃ cetaso parivitaḥḥo udapādi : gacche-
yyaṃ vāhaṃ uposatham na vā gaccheyyaṃ, gaccheyyaṃ vā
saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ vi-
suddho paramāya visuddhiyā 'ti. evaṃ bhanto. tumhe co
brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na
mānessatha, na pūjessatha, atha ko carahī uposatham sakka-
rissati garukarissati mānessati pūjessati. gaccha tvaṃ brāh-
maṇa uposatham, mā no agamāsi, gacch' eva saṃgha-
kammaṃ, mā no agamāsi. evaṃ bhante 'ti kho āyasmā
Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā
āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā
samādapetvā samuttejetvā sampahaṃsetvā seyyathāpi nāma
balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā
bāhaṃ sammiñjeyya, evam eva Maddakucchismiṃ migadāye
āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe
pabbate pāturahosi. ||6||5||

atha kho bhikkhūnaṃ etaṃ ahoṣi: bhagavatā paññattaṃ ettāvataṃ sāmaggī yāvataṃ ekāvāso 'ti. kittāvataṃ nu kho ekāvāso hotīti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sīmaṃ sammannitum. evaṃ ca pana bhikkhave sammannitabbā: paṭhamam nimittā kittetabbā, pabbatanimittam, pāsānanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadanimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunaṃ paṭibaleṇa saṃgho ṇāpetabbo: supātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, yadi saṃghassa pattakallaṃ, saṃgho etehi nimित्तेhi sīmaṃ sammanneyya samānasamvāsaṃ ekuposatham. esā ṇatti. ||1|| supātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, saṃgho etehi nimित्तेhi sīmaṃ sammannati samānasamvāsaṃ ekuposatham. yassāyasmato khamati etehi nimित्तेhi sīmāya sammutī samānasamvāsāya ekuposathāya, so tuṃh' assa, yassa na khamati, so bhāseyya. sammataṃ sīmā saṃghena etehi nimित्तेhi samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmi. ||2||6||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammutī anuññatā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave atimalati sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmaṃ sammannitum ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadipāram sīmaṃ sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti oṣvarāṇi pi vuyhanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave nadipārā sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvanāvā vā dhuvasetu vā, evarūpaṃ nadipāram sīmaṃ sammannitum ti. ||2||7||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkhaṃ addisanti asaṃketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anupariveniyaṃ pātimokkhaṃ uddisatibbaṃ asaṃketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposathaṃ kātum yaṃ saṃgho ākaṅkhati vihāraṃ vā adḍhayogaṃ vā pāsādaṃ vā haṃmiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave sammannitabbāṃ : ||1|| vyattena bhikkhunā paṭibaleṇa saṃgho āpetabbo : supātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. esā ñatti. supātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. yassāyasmato khamati itthannāmasa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na kkhhamati, so bhāseyya. sammato saṃghena itthannāmo vihāro uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samaye na aññatarasmiṃ āvāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave ekasmiṃ āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposathaṃ kātum. ||3|| evaṃ ca pana bhikkhave samūhanatibbaṃ : vyattena bhikkhunā paṭibaleṇa saṃgho āpetabbo : supātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. esā ñatti. supātu me bhante saṃgho. saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. yassāyasmato khamati itthannāmasa uposathāgārassa samugghāto, so tuṇh' assa, yassa na kkhhamati, so bhāseyya. samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| 8 ||

tena kho pana samayena aññatarasmiṃ āvāse atikkhuddakaṃ uposathāgāraṃ sammatam hoti. tadeh' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asammataya bhūmiyā nisinnā pātimokkhaṃ assosun. atha kho tesam bhikkhūnaṃ etaḍ uhoṣi : bhagavatā paññattaṃ uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayañ ca asammattāya bhūmiyā nisinnā pātimokkham assosumbhā. kato nu kho amhākam uposatho akato nu kho 'ti. bhagavato etam attham ārocesum. sammattāya vā bhikkhave bhūmiyā nisinnā asammattāya vā, yato pātimokkham supāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave saṅgho yāvamahantaṃ uposathapamukham ākañkhati, tāvamahantaṃ uposathapamukham sammannatu. evañ ca pana bhikkhave sammannitabbam: paṭhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo: supātu me bhante saṅgho. yāvata samantā nimittā kittitā, yadi saṅghassa pattakallam, saṅgho etehi nimittehi uposathapamukham sammanneyya. esā ñatti. supātu me bhante saṅgho. yāvata samantā nimittā kittitā, saṅgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammantaṃ saṅghena etehi nimittehi uposathapamukham. khamati saṅghassa, tasmā tuṇhi, evam etaṃ dhāmyāmīti. ||2||9||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe navakā bhikkhū paṭhamataram sannipatitvā na tāva therā āgacchantīti pakkamimsu. uposatho vikāle ahosi. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataram sannipatitun ti. ||1||10||

tena kho pana samayena Rājagaho sambahulā āvāsā anmānasimā honti. tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā āvāsā samānasimā honti, tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbehi' eva ekajjham sannipatitvā uposatho kâtabbo, yattā vā pana therā bhikkhu viharati tattha sannipatitvā uposatho kâtabbo. na tv eva vaggena saṅghena uposatho kâtabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||1||11||

tena kho pana samayena āyasmā Mahākassapa Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto manañ vuḷho abosi, cīvarāni 'ssa allāni. bhikkhū āyasmantaṃ Mahākassapaṃ etad avocum : kissa te āvuso cīvarāni allāniti. idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto man' amhi vuḷho, tena me cīvarāni allāniti. bhagavato etam attham ārocesum. yā sā bhikkhave saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṃh' assa, yassa na kkhamati, so bhāseyya. sammataṃ sā sīmā saṃghena ticīvarena avippavāsā. khamati saṃghassa, tasmā tuṃhī, evañ etam dhārayāmiti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi ḍayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evañ āhaṃsu : kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayam āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimhā, tāni cīvarāni natthāni pi daḍḍhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvarā 'ti. bhagavato etam attham ārocesum. yā sā bhikkhave saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu t̐hapetvā gāmañ ca gāmūpacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasampvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya t̐hapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammata samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticivarena avippavāsaṃ sammannati ṭhapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya sammuti ṭhapetvā gāmañ ca gāmūpacārañ ca, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammata sā sīmā saṃghena ticivarena avippavāsā ṭhapetvā gāmañ ca gāmūpacārañ ca. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| sīmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasīmā sammannitabbā, pacchā ticivarena avippavāso sammannitabbo. sīmaṃ bhikkhave samūhanantena paṭhamam ticivarena avippavāso samūhantabbo, pacchā samānasamvāsasīmā samūhantabbā. evañ ca pana bhikkhave ticivarena avippavāso samūhantabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, yadī saṃghassa pattakallaṃ, saṃgho taṃ ticivarena avippavāsaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, saṃgho taṃ ticivarena avippavāsaṃ samūhanati. yassāyasmato khamati etassa ticivarena avippavāsassa samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhato so saṃghena ticivarena avippavāso. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||5|| evañ ca pana bhikkhave sīmā samūhantabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yā sā saṃghena sīmā sammata samānasamvāsā ekuposathā, yadī saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammata samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ samūhanati. yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhata sā sīmā saṃghena samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||6|| asammataya bhikkhave sīmāya atṭhapitāya yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā nigamassa vā nigamasīmā, yaṃ tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave araṇṇa, samantā sattabbhantarā ayaṃ tattha samānasamvāsā ekuposathā. sabbā bhikkhave nadi asimā, sabbo samuddo asīmo, sabbo jātassaro asīmo. nadiyā vā bhikkhave samudde vā jātassaro vā yaṃ majjhimassa purisassa samantā udakukkhepā, ayaṃ tattha samānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena ehabbaggiyā bhikkhū sīmāya sīmaṃ sambhīdanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamañ sammatā, tesañ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesañ taṃ kammaṃ adhammikaṃ kuppaṃ atṭhānārahaṃ. na bhikkhave sīmāya sīmā sambhīditabbā. yo sambhīdeyya, āpatti dukkaṭassa 'ti. ||1|| tena kho pana samayena ehabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamañ sammatā, tesañ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesañ taṃ kammaṃ adhammikaṃ kuppaṃ atṭhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitun ti. ||2||13||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'me bhikkhave uposathā cātuddasiko ca pannurasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattār' imāni bhikkhave uposathakammāni, adhammena vaggam uposathakammaṃ, adhammena samaggam uposathakammaṃ, dhammena vaggam uposathakammaṃ, dhammena samaggam uposathakammaṃ ti. tatra bhikkhave yaṃ idaṃ adhammena vaggam uposathakammaṃ, na bhikkhave evarūpaṃ uposathakammaṃ kātappaṃ na ca mayā evarūpaṃ uposathakammaṃ anuññātaṃ. ||2|| tatra bhikkhave yaṃ idaṃ adhammena samaggam uposathakammaṃ, na bhikkhave

evarūpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggam uposathakammam, na bhikkhave evarūpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggam uposathakammam, evarūpaṃ bhikkhave uposathakammam kātabbam evarūpaṃ ca mayā uposathakammam anuññātaṃ. tasmāt iha bhikkhave evarūpaṃ uposathakammam karissāma yad idaṃ dhammena samaggaṃ ti, evaṃ hi vo bhikkhave sikkhitabban ti. §3§14§

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pātimokkhuḍḍesā 'ti. bhagavato etam atthaṃ ārocesuṃ. pañc' ime bhikkhave pātimokkhuḍḍesā: nidānaṃ uddisitvā avasesaṃ sutena sāvetabbam, ayaṃ paṭhamo pātimokkhuḍḍeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetabbam, ayaṃ dutiyo pātimokkhuḍḍeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā avasesaṃ sutena sāvetabbam, ayaṃ tatiyo pātimokkhuḍḍeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sāvetabbam, ayaṃ catuttho pātimokkhuḍḍeso. vitthāren' eva pañcama. ime kho bhikkhave pañca pātimokkhuḍḍesā 'ti. §1§ tena kho pana samayena bhikkhū bhagavatā saṃkhittena pātimokkhuḍḍeso anuññāto 'ti sabbakālaṃ saṃkhittena pātimokkham uddisanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassā 'ti. §2§ tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāse tadah' uposathe savarabbayaṃ ahoṣi. bhikkhū nāsa-kkhiṃsu vitthārena pātimokkham uddisituṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sati antarāye saṃkhittena pātimokkham uddisituṃ ti. §3§ tena kho pana samayena chaḍḍaggiyā bhikkhū asati pi antarāye saṃkhittena pātimokkham uddisanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave asati antarāye saṃkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sati antarāye saṃkhittena pātimokkham uddisituṃ. tatr' ime antarāyā: rājanarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vāḷantarāyo sirīṃsapantarāyo jivītantarāyo
brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu anta-
rāyesu saṃkhittena pātimokkhaṃ oddisītum, asati antarāye
vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā
bhikkhū saṃghamajjhe anajjhittā dhammaṃ bhāsanti.
bhagavato etam atthaṃ ārocesum. na bhikkhave saṃgha-
majjhe anajjhittā dhammo bhāsitaḥ. yo bhā-
seyya, āpatti dukkaṭassa, anujānāmi bhikkhave therena
bhikkhunā sāmaṃ vā dhammaṃ bhāsītum paraṃ vā ajjhe-
sītan ti. ||5|| tena kho pana samayena chabbaggiyā bhi-
kkhū saṃghamajjhe asaṃmatā vinayaṃ pucchanti. bhaga-
vato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe
asaṃmatena vinayo pucchitaḥ. yo puccheyya,
āpatti dukkaṭassa, anujānāmi bhikkhave saṃghamajjhe saṃ-
matena vinayaṃ pucchītum. evaṃ ca pana bhikkhave
sammannitaḥ: attanā 'va attānaṃ sammannitabbam
parena vā paro sammannitaḥ. ||6|| kathaṃ ca attanā 'va
attānaṃ sammannitabbam. vyattena bhikkhunā paṭibaleṇa
saṃgho ṇāpetabbo: suṇātu me bhante saṃgho. yadi saṃ-
ghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyyan
ti. evaṃ attanā 'va attānaṃ sammannitabbam. kathaṃ ca
parena paro sammannitaḥ. vyattena bhikkhunā paṭiba-
leṇa saṃgho ṇāpetabbo: suṇātu me bhante saṃgho. yadi
saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ
puccheyyā 'ti. evaṃ parena paro sammannitaḥ 'ti. ||7||
tena kho pana samayena pesalā bhikkhū saṃghamajjhe saṃ-
matā vinayaṃ pucchanti. chabbaggiyā bhikkhū la-
bhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti.
bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave
saṃghamajjhe sammatena pi parisam oloketvā puggalaṃ tu-
layitvā vinayaṃ pucchītan ti. ||8|| tena kho pana samayena
chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ
vissajjenti. bhagavato etam atthaṃ ārocesum. na bhi-
kkhave saṃghamajjhe asaṃmatena vinayo vissajje-
tabbo. yo vissajjeyya, āpatti dukkaṭassa, anujānāmi bhi-
kkhave saṃghamajjhe sammatena vinayaṃ vissajjetum. evaṃ
ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sam-
mannitabbam parena vā paro sammannitaḥ. ||9|| kathaṃ

ea attanā 'va attānaṃ sammannitabbaṃ. vyattena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puttḥo vissajjeyyan ti. evaṃ attanā 'va attānaṃ sammannitabbaṃ. kathaṃ ea pareṇa paro sammannitabbo. vyattena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puttḥo vissajjeyyā 'ti. evaṃ pareṇa paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamaññhe sammataṃ vinayaṃ vissajjenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghamaññhe sammataṇa pi parisāṃ oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetuṃ ti. ||11|| 15||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyaṃ codenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anokāsakato bhikkhu āpattiyaṃ codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyaṃ codetuṃ karotu āyasmā okāsaṃ ahaṃ taṃ vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsaṃ kārāpetvā āpattiyaṃ codenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyaṃ codetuṃ ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentīti paṭigacce' eva soddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpentī. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave soddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāse kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetuṃ ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamaññhe adhammakammaṃ karonti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave saṃghamaññhe adhammakammaṃ kātābbaṃ. yo kareyya, āpatti dukkaṭassa 'ti. karonti yeva adhammakammaṃ. bhagavato etaṃ atthaṃ

ārocesum. anujānāmi bhikkhave adhammakamme kayira-
māne paṭikkositun ti. ||4|| tena kho pana samayena pesalā
bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayi-
ramāne paṭikkosanti. chabbaggiyā bhikkhū labhanti āghā-
tam, labhanti appaccayam, vadhena tajjenti. bhagavato
etam atthaṃ ārocesum. anujānāmi bhikkhave diṭṭhiṃ pi
āvikātun ti. tesam yeva santiko diṭṭhiṃ āvikaronti. cha-
bbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam,
vadhena tajjenti. bhagavato etam atthaṃ ārocesum. anu-
jānāmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tīhi
diṭṭhiṃ āvikātum, ekena adhiṭṭhātum na me taṃ khamatīti.
||5|| tena kho pana samayena chabbaggiyā bhikkhū
saṃghamaññhe pātimokkhaṃ uddisamānā sañcicca na sā-
venti. bhagavato etam atthaṃ ārocesum. na bhikkhave
pātimokkhuddesakena sañcicca na sāvetabbam. yo na sā-
veyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena
āyasmā Udāyi saṃghassa pātimokkhuddesako hoti kākassa-
rako. atha kho āyasmato Udāyissa etad ahoṣi; bhagavatā
paññattam pātimokkhuddesakena sāvetabbam ti, ahañ o' amhi
kākassarako. kathaṃ nu kho mayā paṭipajjitabbam ti. bha-
gavato etam atthaṃ ārocesum. anujānāmi bhikkhave pāti-
mokkhuddesakena vāyamitum kathaṃ sāveyyan ti, vāya-
mantassa anāpattīti. ||7|| tena kho pana samayena Deva-
datto sagahaṭṭhāya parisāya pātimokkhaṃ uddisati.
bhagavato etam atthaṃ ārocesum. na bhikkhave sagaha-
ṭṭhāya parisāya pātimokkhaṃ uddisitabbam. yo uddiseyya,
āpatti dukkaṭassā 'ti. ||8|| tena kho pana samayena cha-
bbaggiyā bhikkhū saṃghamaññhe anajjhīṭṭhā pātimokkhaṃ
uddisanti. bhagavato etam atthaṃ ārocesum. na bhi-
kkhave saṃghamaññhe anajjhīṭṭhena pātimokkhaṃ uddi-
sitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi
bhikkhave therādhikaṃ pātimokkhaṃ ti. ||9||16||

aññatitthiyanabhānavāraṃ niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
yena Codanāvattthu tena cārikaṃ pakkāmi. anupabbe-
na cārikaṃ caramāno yena Codanāvattthu taṃ avasari. tena
kho pana samayena aññatarasmiṃ āvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bālo hoti avyatto, so na
 jānāti uposathaṃ vā uposathakammaṃ vā pātimokkhaṃ vā
 pātimokkhuddesaṃ vā. ||1|| atha kho tesaṃ bhikkhūnaṃ
 etad ahoṣi : bhagavatā paññattaṃ therādhikaṃ pātimokkhaṃ
 ti, ayaṃ es amhākaṃ thero bālo avyatto, na jānāti uposathaṃ
 vā . . . pātimokkhuddesaṃ vā. kathaṃ nu kho ambehi
 paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. anu-
 jānāmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassā-
 dheyyaṃ pātimokkhaṃ ti. ||2|| tena kho pana samayena
 aññatarasmiṃ āvāse tadah' uposathe sambahulā bhikkhū
 viharanti balā avyattā, te na jānanti uposathaṃ vā uposatha-
 kammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ vā. te
 therāṃ ajjhesimsu uddisatu bhante thero pātimokkhaṃ ti.
 so evaṃ āha : na me āvuso vattatīti. dutiyatherāṃ ajjhe-
 simsu uddisatu bhante thero pātimokkhaṃ ti. so pi evaṃ
 āha : na me āvuso vattatīti. tatiyatherāṃ ajjhesimsu uddi-
 satu bhante thero pātimokkhaṃ ti. so pi evaṃ āha : na me
 āvuso vattatīti. eten' eva upāyena yāva saṃghanavakaṃ
 ajjhesimsu uddisatu āyasmā pātimokkhaṃ ti. so pi evaṃ
 āha : na me bhante vattatīti. bhagavato etaṃ atthaṃ āro-
 cesuṃ. ||3|| idha pana bhikkhave aññatarasmiṃ āvāse ta-
 dah' uposathe sambahulā bhikkhū viharanti balā avyattā, te
 na jānanti uposathaṃ vā . . . pātimokkhuddesaṃ vā. te
 therāṃ ajjhesanti uddisatu bhante thero pātimokkhaṃ ti. so
 evaṃ vadeti : na me āvuso vattatīti. dutiyatherāṃ ajjhesan-
 ti uddisatu bhante thero pātimokkhaṃ ti. so pi evaṃ va-
 deti : na me āvuso vattatīti. ||4|| tatiyatherāṃ ajjhesanti
 uddisatu bhante thero pātimokkhaṃ ti. so pi evaṃ vadeti :
 na me āvuso vattatīti. eten' eva upāyena yāva saṃghana-
 vakaṃ ajjhesanti uddisatu āyasmā pātimokkhaṃ ti. so pi
 evaṃ vadeti : na me bhante vattatīti. tehi bhikkhave bhi-
 kkhūhi eko bhikkhu sāmanta āvāsa sajjukaṃ pāhetabbo
 gācchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pa-
 riyaṇupitvā āgacchā 'ti. ||5|| atha kho bhikkhūnaṃ etad
 ahoṣi : kena nu kho pāhetabbo 'ti. bhagavato etaṃ atthaṃ
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ
 bhikkhūṃ āpāpetuṃ ti. therena āpattā navā bhikkhū na
 gacchanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave

therena āpattena agilānena na gantabbam. yo na gacchoyya, āpatti dukkaṭassā 'ti. ||6||17||

atha kho bhagavā Odanāvattusmiṃ yathābhīrantam viharitvā punad eva Rājagaham paccāgacchi. tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: katimī bhante pakkhassā 'ti. bhikkhū evaṃ āhaṃsu: na kho mayam āvuso jānāma 'ti. manussā ujjhāyanti khiyanti vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyauputtīyā na jānanti, kiṃ pan' ime aññam kiñci kalyāṇam jāni-
essantīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pakkhagaṇanam uggaḥetun ti. ||1|| attha kho bhikkhūnam etad ahoṣi: kena nu kho pakkhagaṇanā ugga-
hetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sabbeḥ' eva pakkhagaṇanam uggaḥetun ti. ||2|| tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: kivatikā bhante bhikkhū 'ti. bhikkhū evaṃ āhaṃsu: na kho mayam āvuso jānāma 'ti. manussā ujjhā-
yanti khiyanti vipācenti: aññamaññam p' ime samaṇā Sa-
kyaputtīyā na jānanti, kiṃ pan' ime aññam kiñci kalyāṇam jāni-
ssantīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhikkhū gaṇetun ti. ||3|| attha kho bhikkhū-
nam etad ahoṣi: kadā nu kho bhikkhū gaṇetabbā 'ti. bha-
gavato etam attham ārocesum. anujānāmi bhikkhave tadeḥ'
uposathe gaṇamaggena vā gaṇetum salākam vā ga-
hetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho 'ti dūram gāmaṃ piṇḍāya caranti. te uddissemāne pi pāti-
makkhe āgacchanti uddiṭṭhamatto pi āgacchanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ārocetum
ajj' uposatho 'ti. attha kho bhikkhūnam etad ahoṣi: kena nu
kho ārocetabbo 'ti. bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave thereva bhikkhunā kālavato ārocetun ti.
tena kho pana samayena aññataro therō kālavato na ssarati.
bhagavato etam attham ārocesum. anujānāmi bhikkhave
bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagava-
to etam attham ārocesum. anujānāmi bhikkhave yaṃ kālāṃ
sarati, taṃ kālāṃ ārocetun ti. ||1||19||

tena kho pana samayena aññatarasmim āvāse uposathāgāraṃ uklāpaṃ hoti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū uposathāgāraṃ na sammajjissanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāraṃ sammajjitun ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāraṃ sammajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhūṃ āpāpetun ti. therena āpattā navā bhikkhū na sammajjanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āpattena agilānena na sammajjitabban. yo na sammajjeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanaṃ upaññattaṃ hoti. bhikkhū chamāyaṃ nisidanti. gattāni pi cīvarāni pi paṃsukītāni honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre āsanaṃ paññāpetun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre āsanaṃ paññāpetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhūṃ āpāpetun ti. therena āpattā navā bhikkhū na paññāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āpattena agilānena na paññāpetabban. yo na paññāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyam pi cīvaram pi akkamanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre padīpaṃ kātun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre padīpo kātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhūṃ āpāpetun ti. therena āpattā navā bhikkhū na padipenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āpattena agilānena na padipetabbo. yo na padipeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāṇiyaṃ upaṭṭhāpenti na paribhojaniyaṃ upaṭṭhāpenti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma āvāsikā bhikkhū n' eva pāṇiyaṃ upaṭṭhāpessanti na paribhojaniyaṃ upaṭṭhāpessanti. ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkha-

ve pāṇiyam paribhojaniyam upatthāpetun ti. ||5||
 atha kho bhikkhūnam etad ahoṣi: kena nu kho pāṇiyam
 paribhojaniyam upatthāpetabban ti. bhagavato etam atthaṃ
 ārocesum. anujānāmi bhikkhave therena bhikkhūnaṃ navam
 bhikkhum āpāpetun ti. therena āpattā navā bhikkhū na
 upatthāpenti. bhagavato etam atthaṃ ārocesum. na bhi-
 kkhave therena āpattena agilānena na upatthāpetabbam. yo
 na upatthāpeyya, āpatti dukkaṭassa 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disaṃgamikā ācariyupajjhāye na āpucehimsu. bhagavato
 etam atthaṃ ārocesum. idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpu-
 cchanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā:
 kham gamissatha, kena saddhim gamissathā 'ti. te ce bhi-
 kkhave bālā avyattā aññe bāle avyatte apadiseyyum, na
 bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyum
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-
 aññātā ācariyupajjhāyehi gaccheyyum, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā
 bhikkhū viharanti bālā avyattā. te na jānanti uposatham
 vā uposathakamam vā pātimokkham vā pātimokkhuddesaṃ
 vā. tattha añño bhikkhu āgacchati bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvi laj्ji kukkucako sikkhākāmo. tehi bhikkhave bhi-
 kkhūhi so bhikkhu saṃgahetabbo anuggahetabbo upalāpe-
 tabbo upatthāpetabbo eunnena mattikāya dantakaṭṭhena mu-
 khodakena. no ce saṃgahēyyum anugahēyyum upalā-
 peyyum upatthāpeyyum eunnena mattikāya dantakaṭṭhena
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave
 aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā. te na jānanti uposatham vā . . .
 pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhi-
 kkhū sāmāntā āvāsā sajjukam pāhetabbo gacchāvuso
 saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇtvā
 āgacchā 'ti. evaṃ ce tam labbetha, iec etam kusalam. no ce
 labbetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-
 nanti uposatham vā . . . pātimokkhuddesaṃ vā, so āvāso

gantabbo. no ce gaccheyyup, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassam vassanti balā avyattā. te na jānanti uposatham vā . . . pātimokkhuḍdesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukam pāhetabbo gacchāvuso sampkhittena vā vitthārena vā pātimokkham pariyāpunivā āgacchā 'ti. evaṃ ce taṃ labhetha, ice etaṃ kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso sampkhittena vā vitthārena vā pātimokkham pariyāpunivā āgacchā 'ti. evaṃ ce taṃ labhetha, ice etaṃ kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassam vasitabbam. vaseyyup ce, āpatti dukkaṭassa 'ti. ||4||21||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho uposatham karissatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhanto bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. evaṃ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekaṃ bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā evaṃ assa vacaniyo: pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocchīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evaṃ ce taṃ labhetha, ice etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piṭhena vā saṃghamajjhe ānetvā uposatho kātabbo. sace bhikkhave gilānupatṭhākānam bhikkhūnam evaṃ hoti: sace kho mayam gilānam ṭhānā cāveśāma, ābādho vā abhiyaddhi-ssati kālampakiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha ganvā uposatho kātabbo, na tv eva vaggena saṃghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kalam karoti, sāmaṇero

paṭijānāti, sikkhaṃ pecekkhātako paṭijānāti, antimavattakūṃ
 ajjhāpamako paṭijānāti, ummattako p., khittacitto p., veda-
 natṭo p., āpattiyaṃ adassane ukkhittako p., āpattiyaṃ appa-
 tikamme ukkhittako p., pāpikāya diṭṭhiyaṃ appaṭinissagge
 ukkhittako p., paṇḍako p., theyyasamvāsako p., tittbiya-
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-
 tako p., arahantaghātako p., bhikkhunidūsako p., saṃgha-
 bhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti,
 aññiassa dātubbā pārisuddhi. || 3 || pārisuddhihārako ce bhi-
 kkhave dinnāya pārisuddhiyaṃ antarā magge pakkamati,
 anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave
 dinnāya pārisuddhiyaṃ antarā magge vibbhamati, kālaṃ
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭā hoti
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-
 suddhiyaṃ saṃghappatto pakkamati, āhaṭā hoti pārisuddhi.
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyaṃ saṃ-
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-
 nako paṭijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce
 bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako
 ce bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sañcieca
 na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti
 dukkaṭassā 'ti. || 1 || **22** ||

attha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhave, saṃgho kammaṃ karissatīti. evaṃ vutte aññatsaro
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena
 bhikkhunā chandaṃ dātuṃ. evañ ca pana bhikkhave
 dātabbo: tena gilānena bhikkhunā ekaṃ bhikkhuṃ upa-
 samkamitvā ekasam uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisi-
 ditvā añjaliṃ paggaheṭvā evaṃ assa vacaniyo: chandaṃ
 dammi, chandaṃ me hara, chandaṃ me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. || 1 || evaṃ
 ce taṃ labbhettha, iṃe etaṃ kusalaṃ. no ce labbhettha, so bhi-

kkhave gilāno bhikkhu mañcena vā piñhena vā saṅgha-
majjhe ānetvā kammaṃ kātappaṃ. sace bhikkhave gilānu-
paṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayaṃ
gilānaṃ ṭhānā cāvessaṃsa, ābādho vā abhivaḍḍhissati kālaṃ-
kiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo,
saṅghena tathā gantvā kammaṃ kātappaṃ, na tv eva
vaggena saṅghena kammaṃ kātappaṃ. kareyya ce, āpatti
dukkaṭassa. ||2|| chandahārako ce bhikkhave dinne chande
tattḥ' eva pakkamati, aññassa dātabbo chando. chandahārako
ce bhikkhave dinne chande tattḥ' eva vibbhamati, kālaṃ ka-
roti . . . ubhatovyaññanako paṭijānāti, aññassa dātabbo chando.
chandahārako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando. chandahārako ce . . .
(comp. II. 22. 4) . . . chandahārakassa āpatti dukkaṭassa.
anujānāmi bhikkhave tadah' uposathe pārisuddhiṃ dentena
chandam pi dātum santi saṅghassa karaṇīyan ti. ||3|| 23||

tena kho pana samayena aññataraṃ bhikkhū tadah' upo-
satho ñātakā gaṇhūṃsu. bhagavato etam atthaṃ ārocesuṃ.
idha pana bhikkhave bhikkhū tadah' uposathe ñātakā
gaṇhanti. te ñātakā bhikkhūhi evaṃ assu vacanīyā : iñgha
tunhe āyasmanto imaṃ bhikkhūṃ muhuttam muñcetha yā-
vāyaṃ bhikkhu uposathaṃ karotīti. ||1|| evaṃ ce taṃ
labbhettha, ice etaṃ kusalaṃ, no ce labbhettha, te ñātakā bhi-
kkhūhi evaṃ assu vacanīyā : iñgha tunhe āyasmanto mu-
huttam ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ
detīti. evaṃ ce taṃ labbhettha, ice etaṃ kusalaṃ. no ce
labbhettha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iñgha
tunhe āyasmanto imaṃ bhikkhūṃ muhuttam nissīmaṃ ne-
tha yāva saṅgho uposathaṃ karotīti. evaṃ ce taṃ labbhettha,
ice etaṃ kusalaṃ, no ce labbhettha, na tv eva vaggena saṅ-
ghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2||
idha pana bhikkhave bhikkhū tadah' uposathe rājāno
gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū
paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi
evaṃ assu vacanīyā : iñgha . . . (comp. § 1. 2.) . . . na
tv eva vaggena saṅghena uposatho kātabbo. kareyya ce,
āpatti dukkaṭassa 'ti. ||3|| 24||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, atthi saṃghassa karaṇīyaṃ ti. evaṃ vutte aññataro bhikkhu bhagavantam etaṃ avoca: atthi bhante Gaggō nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā: atthi bhikkhu ummattako saratī pi uposatham na pi saratī, saratī pi saṃghakammam na pi saratī, atthi n' eva saratī, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyaṃ ummattako saratī pi uposatham na pi saratī, saratī pi saṃghakammam na pi saratī, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutiṃ dātum. ||2|| evañ ca pana bhikkhave dātabbā: vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. Gaggō bhikkhu ummattako saratī pi uposatham na pi saratī, saratī pi saṃghakammam na pi saratī, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati. yadi saṃghassa pattakallaṃ, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ daḍeyya sareyya vā Gaggō bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammam na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammam kareyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. Gaggō bhikkhu ummattako saratī pi uposatham . . . na pi āgacchati. saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ deti sareyya vā Gaggō . . . na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammam karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānam sareyya vā . . . saṃghakammam karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. dinnā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṃghakammam karissati. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||4|| **25**

tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā paññattam uposatho kātabbo 'ti, mayaṃ c' amhā cattāro janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham arocesum. anujānāmi bhikkhave catunnam pātimokkham uddisitum ti. ||1|| tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātam catunnam pātimokkham uddisitum, mayaṃ c' amhā tayo janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇnam pārisuddhiuposatham kātum. ||2|| evaṃ ca pana bhikkhave kātabbo: vyattena bhikkhunā paṭibaleṇa te bhikkhū āpeṭabbā: supantu me āyasmanto. ajj' uposatho pannaraso. yad' āyasmānānam pattakallam, mayam aññamaññam pārisuddhiuposatham kareyyāma 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhārethā 'ti. ||3|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātam catunnam pātimokkham uddisitum, tiṇnam pārisuddhiuposatham kātum, mayaṃ c' amhā dve janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvinnam pārisuddhiuposatham kātum. ||5|| evaṃ ca pana bhikkhave kātabbo: therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo: parisuddho aham āvuso, parisuddho 'ti maṃ dhārehi, parisuddho aham āvuso, parisuddho

'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehi. ||6|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahe tvā thero bhikkhu evaṃ assa vacaniyo: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad aho si: bhagavatā anuññātāṃ catunnaṃ pātimokkhaṃ uddisitum, tiṇṇannaṃ pārisuddhi-uposathaṃ kātum, dvinnam pārisuddhi-uposathaṃ kātum, ahañ c' amhi ekako. kathaṃ nu kho mayā uposatho kātabbo 'ti. bhagavato etam atthaṃ ārocesum. ||8|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatthānasālāya vā maṇḍape vā rukkhamaḷe vā, so deso sammajjitvā pāniyaṃ paribhojaniyaṃ upatthāpetvā āsannaṃ paññāpetvā padīpaṃ katvā nisīditabbaṃ. sace aññe bhikkhū āgacchanti, tehi saddhiṃ uposatho kātabbo, no ce āgacchanti, ajja me uposatho 'ti adhiṭṭhātabbaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā tili pātimokkhaṃ uddisitabbaṃ. uddiseyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā dvihi pārisuddhi-uposatho kātabbo. kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā ekena adhiṭṭhātabbaṃ. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||10|| **26**||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad aho si: bhagavatā paññattaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave bhikkhu tadah' uposathe āpattiṃ āpanno hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhuṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ

nisiditvā añjalim paggabhetvā evam assa vacaniyo: aham
 āvuso itthannāmaṃ āpattiṃ āpanno, tam paṭidesemi. tena
 vattabbo: passasīti. āma passāmi. āyatim samvareyyasī-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyaṃ vematiko hoti. tena bhikkhave bhikkhunā
 ekam bhikkhum upasaṃkamitvā ekamsam . . . evam assa
 vacaniyo: aham āvuso itthannāmaṃ āpattiyaṃ vematiko, yadā
 nibbematiko bhavissāmi, tadā tam āpattiṃ paṭikarissāmi
 vatvā uposatho kātabbo pātimokkham sotabham, na tv eva
 tappaccayaṃ uposathassa antarāyo kātabbo 'ti. ||2|| tena kho
 pana samayena chabbaggiyaṃ bhikkhū sabhāgaṃ āpattiṃ
 desenti. bhagavato etam attham ārocesum. na bhikkhave
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassa
 'ti. tena kho pana samayena chabbaggiyaṃ bhikkhū sa-
 bhāgaṃ āpattiṃ paṭigaṇhanti. bhagavato etam attham
 ārocesum. na bhikkhave sabhāgā āpatti paṭiggahetabbā.
 yo paṭigaṇheyya, āpatti dukkaṭassa 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pātimokkhe uddissamāno
 āpattiṃ sarati. atha kho tassa bhikkhuno etad ahoṣi:
 bhagavatā paññattam na āpattikena uposatho kātabbo 'ti,
 ahañ o' amhi āpattiṃ āpanno. katham nu kho mayā paṭi-
 pajjitabban ti. bhagavato etam attham ārocesum. idha
 pana bhikkhave bhikkhu pātimokkhe uddissamāno āpattiṃ
 sarati. tena bhikkhave bhikkhunā sāmantaṃ bhikkhu evam
 assa vacaniyo: aham āvuso itthannāmaṃ āpattiṃ āpanno,
 ito vutthahitvā tam āpattiṃ paṭikarissāmi vatvā uposatho
 kātabbo pātimokkham sotabham, na tv eva tappaccayaṃ
 uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave
 bhikkhu pātimokkhe uddissamāno āpattiyaṃ vemati-
 ko hoti. tena bhikkhave bhikkhunā sāmantaṃ bhikkhu
 evam assa vacaniyo: aham āvuso itthannāmaṃ āpattiyaṃ
 vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattiṃ
 paṭikarissāmi vatvā uposatho kātabbo pātimokkham so-
 tabham, na tv eva tappaccayaṃ uposathassa antarāyo kātabbo
 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah'
 uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti.
 atha kho tesam bhikkhūnaṃ etad ahoṣi: bhagavatā pañña-
 ttam na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukaṃ pāhetabbo gacchāvuso taṃ āpattiṃ paṭikaritvā āgaccha, mayaṃ te santike āpattiṃ paṭikarissāma 'ti. ||6|| evañ ce taṃ labhetha, ico etaṃ kusalaṃ, no ce labhetha, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: supātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatiti vatvā uposatho kātabbo pātimokkhaṃ addisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: supātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgāya āpattiyā vematiko. yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissatiti vatvā uposatho kātabbo pātimokkhaṃ addisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha pana bhikkhave aññatarasmim āvāse vassupagato saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu . . . (=§ 6. 7) . . . no ce labhetha, eko bhikkhu sattāhakālikaṃ pāhetabbo gacchāvuso taṃ āpattiṃ paṭikaritvā āgaccha, mayaṃ te santike taṃ āpattiṃ paṭikarissāma 'ti. ||9|| tena kho pana samayena aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto āgatāgamo dhammedharo vīṇayudharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucca-ko sikkhākāmo, taṃ enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkamī, upasaṃkamitvā taṃ bhikkhuṃ etad avoca: yo nu kho āvuso evañ o' evañ ca karoti, kiṃ nāma so āpattiṃ āpajjati. ||10|| so evaṃ āha: yo kho āvuso evañ o' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ āha: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ

sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ āha : kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyaṃ vuṭṭhahā 'ti. || 11 || atha kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkami, upasaṃkamivā te bhikkhū etad avoca : yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikātum. bhagavato etaṃ atthaṃ ārocesum. || 12 || idha pana bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassa āpattiyaṃ nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto . . . sikkhā-kāmo, taṃ enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkami, upasaṃkamivā taṃ bhikkhum evaṃ vadeti : yo nu kho āvuso evañ c' evañ ca karoti kim nāma so āpattiṃ āpajjatīti. || 13 || so evaṃ vadeti : yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ vadeti : na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ vadeti : kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyaṃ vuṭṭhahā 'ti. || 14 || so ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkami, upasaṃkamivā te bhikkhū evaṃ vadeti : yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati, imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena taṃ āpattiṃ paṭikareyyum, ice etaṃ kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmaṃ vacanīya 'ti. || 15 || 27 ||

Codanāvattthubhāṇavāram niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadah' upasathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akamsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, tesam santiko pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, tesam santiko pārisuddhi ārocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santiko pārissuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhammatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santiko pārissuddhi ārocetabbā, uddesakānaṃ anāpatti. ||5|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhammatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (=§ 5) ekaccāya vuṭṭhitāya parisāya . . . samasamā ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhammatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakam nīṭṭhitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi pana pātimokkham uddisittabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbaṃ, uddesakānaṃ āpatti dukkaṭassa. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhammatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ āpatti dukkaṭassa. || 3 ||

vaggāvaggasaññinopannarasakam niṭṭhitam. || 29 ||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākaṃ uposatho kātum na nu kho kappatīti vematikā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. || 1 || idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. || 2 ||

vematikāpannarasakam niṭṭhitam. || 30 ||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākaṃ uposatho kātum, n' amhākaṃ na kappatīti kukkucapakatā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. || 1 || idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. || 2 ||

kukkucapakatāpannarasakam niṭṭhitam. || 31 ||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti thullacca-

yassa. ||1|| idha pana . . . (comp. II. 29. 2, 3; instead of āpatti dukkaṭassa read āpatti thullaccayassa) . . . āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||32||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosiṃmaṃ okkamantīti. te jānanti aññe āvāsikā bhikkhū antosiṃmaṃ okkantā 'ti. te passanti aññe āvāsike bhikkhū antosiṃmaṃ okkamante. te passanti aññe āvāsike bhikkhū antosiṃmaṃ okkante. te suṇanti aññe āvāsikā bhikkhū antosiṃmaṃ okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosiṃmaṃ okkantā 'ti. āvāsikena āvāsikā ekasutapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||33||

idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ cātuddaso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||2|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āvāsikehi āgantukānaṃ nākāmaṃ dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi āgantukānaṃ nākāmaṃ dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. ||3|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti,

āgantukānaṃ pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbāṃ. sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbāṃ. sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāma dātabbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittaṃ āvāsikuddesaṃ supaññattaṃ mañcapīṭhaṃ bhisibimbhanāṃ pāṇiyāṃ paribhojanīyaṃ supatīṭṭhitaṃ pariveṇaṃ susammatthaṃ, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinitvā uposathaṃ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposathaṃ karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposathaṃ karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkaṃ uposathaṃ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposathaṃ karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittaṃ āvāsikuddesaṃ caṅkamantānaṃ padasaddaṃ sajjhāyasaddaṃ ukkāsitāsaddaṃ khipitāsaddaṃ, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti thullaccayassa. ||7|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittaṃ āgantukuddesaṃ aññātaṃ pattaṃ aññātaṃ cīvaraṃ aññātaṃ nisīdanaṃ pādānaṃ dhotāṃ udakanissekāṃ, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittaṃ āgantukuddesaṃ āgacchantānaṃ padasaddaṃ upābanapappoṭhannaṃ ukkāsitāsaddaṃ khipitāsaddaṃ, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsamvāsake. te samānasamvāsakadiṭṭhiṃ paṭilabhanti, samānasamvāsakadiṭṭhiṃ paṭilabbhivā na pucchanti, apucchitvā ekato uposathaṃ karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pātekkam uposathaṃ karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabhanti, nānāsamvāsakadiṭṭhiṃ paṭilabbhivā na pucchanti, apucchitvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pātekkam uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposathaṃ karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsamvāsake. te samānasamvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 11) . . . anāpatti. ||13|| **34** ||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||3|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra saṃghena aññatra antarāyā. ||4|| gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. ||5|| **35**||

na bhikkhave bhikkhuniyā nisinnaparīsāya pātimokkhaṃ uddisittabbaṃ. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkhaṃ paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparīsāya pātimokkhaṃ uddisittabbaṃ. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyaṃ adaasano ukkhittakassa nisinnaparīsāya pātimokkhaṃ uddisittabbaṃ. yo uddiseyya, yathādhammo kāretabbo. na āpattiyaṃ appaṭikamme ukkhittakassa nisinnaparīsāya, na pāpikāya ditṭhiyā appaṭinissagge ukkhittakassa nisinnaparīsāya pātimokkhaṃ uddisittabbaṃ. yo uddiseyya, yathādhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparīsāya pātimokkhaṃ uddisittabbaṃ. yo uddiseyya, āpatti dukkaṭassa. na theyyasaṃvāsakassa

— la — na titthiyapakkantakassa, na tiracchānagatassa, na mānughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdāsakassa, na saṃghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisiṇṇaparisāya pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkatassa. || 3 || na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya. na ca bhikkhave anuposathe uposatho kātabbo aññatra saṃghasāmaggiyā 'ti. || 4 || **36** ||
 uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

- imasmiṃ khandhake vatthu chaasitī. tassa uddānaṃ :
 titthiyā Bimbisāro ca, sannipatanti tuṇhikā,
 dhammaṃ, raho, pātimokkhaṃ, devasikaṃ, tadā sakiṃ, |
 yathāparisāya, samaggaṃ, sāmaggī, Maddakucchi ca,
 sīmā, mahati, nadiyā, anna, dve, khuddakāni ca, |
 navā, Rājagahe c' eva, sīmā avippavāsanaṃ,
 sammanne paṭhamam sīmaṃ pacchā sīmaṃ samūhane, |
 asammaṭā gāmasīmā, nadiyā samudde sare
 udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca, |
 kati, kammāni, uddeso, savarā, asati pi ca,
 5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanaṃ, |
 codanā, kate okāse, adhamma-paṭikkosanaṃ,
 catupañcaparā, āvi, sañceicca, ce pi vāyame, |
 sagahaṭṭhā, anajjhittā, Codanamhi, na jānati,
 sambahulā na jānanti, sajjukam, na ca gacchare, |
 katimī, kivatikā, dūre ārocetuṃ ca, na ssari,
 uklāpaṃ, āsanam, padipo, disā, añño bahussuto, |
 sajjukam, vassuposatho, suddhikammañ ca, flātakā,
 Gaggero, catu-tayo, dve-'ko, āpatti, sabhāgā, sari, |
 sabbo saṃgho, vematiko, na jānanti, bahussuto,
 10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca, |
 ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,
 kappat' evā 'ti kukkucā, jānam, passaṃ, supanti ca, |
 āvāsikena āgantu, catupannaraso puna,
 pātipado pannaraso, līngasamvāsakā ubho, |
 pārivāsānuposatho, aññatra saṃghasāmaggiyā.
 ete vibhattā uddānā vatthuvibhūtakāraṇā ti.]

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagaha viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso spaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikam caranti. ||1|| manussa ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake pāpe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake pāpe saṃghātaṃ āpādentā 'ti. ||2|| assosun kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesun. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikaṭṭhaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhūnaṃ etad ahoṣi: kadā nu kho vassam upagantabban ti. bhagavato etam atthaṃ ārocesun. anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho vassupanāyikā 'ti. bhagavato etam atthaṃ ārocesun. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsaṭṭhāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti. ||2||2||

tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikaṃ caranti. manussā ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddako pāṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddako pāṇe saṃghātaṃ āpādentā 'ti. ||1|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikaṃ carissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave vassam upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā. yo pakkameyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena chabbaggiyā bhikkhū na icchanti vassam upagantum. bhagavato etam atthaṃ ārocesum. na bhikkhave vassam na upagantabbam. yo na upagaccheyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū tadahu vassupanāyikāya vassam anupagantukāmā sañceicca āvāsaṃ atikkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañceicca āvāso atikkamitabbo. yo atikkameyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena rājā Māgadho Seniya Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnaṃ santike dūtaṃ pāhesi, yadi pan' ayyā āgame juphe vassam upagaccheyyun ti. bhagavato etam atthaṃ ārocesum: anujānāmi bhikkhave rājūnaṃ anuvattitun ti. ||3||4||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
 yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cāri-
 kaṃ caramāno yena Sāvattī tad avasari. tatra sudam̐ bha-
 gavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa
 ārame. tena kho pana samayena Kosalesu janapadesu
 Udenena upāsakena saṃghaṃ uddissa viharo kārāpito
 hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, āgacchantu
 bhaddantā, icchāmi dānañ ca dātum̐ dhammañ ca sotum̐ bhi-
 kkhū ca passitum̐ ti. || 1 || bhikkhū evaṃ āhaṃsu : bha-
 gatā āvuso paṇḍitaṃ na vassaṃ upagantvā purimaṃ vā
 temāsaṃ pacchimam̐ vā temāsaṃ avasitvā cārikā pakkami-
 tabbā 'ti. āgaccheta Udeno upāsako yāva bhikkhū vassaṃ
 vassanti, vassaṃ vutthā gamissanti. sace pan' assa accāyikaṃ
 karaṇīyaṃ, tatth' eva Avāsikānaṃ bhikkhūnaṃ santike viha-
 raṃ patitthāpetu 'ti. || 2 || Udeno upāsako ujjhāyati khīyati
 vipāceti : kathaṃ hi nāma bhaddantā mayā pahite na āga-
 cchissanti, ahaṃ hi dāyako kārako saṃghupaṭṭhāko 'ti. aso-
 sum̐ kho bhikkhū Udenassa upāsakassa ujjhāyantassa khi-
 yantassa vipācentassa. atha kho te bhikkhū bhagavato etam̐
 atthaṃ ārocesum̐. || 3 || atha kho bhagavā etasmim̐ nidāne
 dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhi-
 kkhave sattannaṃ sattāhakaṃ karaṇīyena pahite gantum̐, na
 tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sā-
 maṇerassa sāmaṇeriyā upāsakassa upāsikāya. anujānāmi
 bhikkhave imesaṃ sattannaṃ sattāhakaṃ karaṇīyena pahite gan-
 tum̐, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. || 4 ||
 idha pana bhikkhave upāsakena saṃghaṃ uddissa viharo
 kārāpito hoti. so ce bhikkhūnaṃ santike dūtaṃ pahiṇeyya,
 āgacchantu bhaddantā, icchāmi dānañ ca dātum̐ dhammañ ca
 sotum̐ bhikkhū ca passitum̐ ti, gantabbam̐ bhikkhave sattāha-
 karaṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo
 kātabbo. || 5 || idha pana bhikkhave upāsakena saṃghaṃ
 uddissa adḍhayogo kārāpito hoti, pāsādo kārāpito hoti, hammi-
 yaṃ kārāpitaṃ h., guhā kārāpitā h., pariveṇaṃ kārāpitaṃ
 h., kottḥako kārāpito h., upaṭṭhānasālā kārāpitā h., aggisālā
 kārāpitā h., kappiyakuṭi kārāpitā h., vaccekūṭi kārāpitā h.,
 caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno
 kārāpito h., udapānasālā kārāpitā h., jantāgharam̐ kārāpi-

taṃ h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmaṇḍapam kārāpitam hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāham sannivatto katabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., addhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivatto katabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānūyo uddissa — la — ekam sikkhamānam uddissa — la — sambahule sāmaṇere uddissa — la — ekam sāmaṇeram uddissa — la — sambahulā sāmaṇeriyo uddissa — la — ekam sāmaṇerim uddissa vihāro kārāpito hoti, addhayogo k. h., pāsādo k. h., hammiyam k. h., guhā k. h., pariveṇam k. h., koṭṭhako k. h., upatthānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmaṇḍapam k. h. hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāham sannivatto katabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., attho k. h., mālo k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyam k. h., guhā k. h., pariveṇam k. h., koṭṭhako k. h., upatthānasālā k. h., aggisālā k. h., rasavati k. h., vaccekūṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantāgharasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmaṇḍapam k. h., puttassa vā vāreyyam hoti, dhituyā vā vāreyyam hoti, gilāno vā hoti, abhiññātam vā suttantam bhapaṇati. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, āgacchantu bhaddantā imam suttantam pariyāpuṇissanti pur' āyam su-

ttanto palujjatīti. aññataraṃ vā paṇ' assa kiccaṃ hoti karaṇīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāha-karaṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa vihāro kārāpito hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||10|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa aḍḍhayogo kārāpito . . . (= § 6) . . . āramavattum kārāpitaṃ hoti. sā ce bhikkhūnaṃ . . . (= § 10) . . . sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa — la — bhikkhunisaṃghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa, ekam sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekam sāmaṇeraṃ uddissa, sambahulā sāmaṇeriyo uddissa, ekam sāmaṇerim uddissa — la — attano atthāya nivesanaṃ kārāpitaṃ hoti — la — sayanigharaṃ kārāpitaṃ hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātaṃ vā suttantaṃ bhaṇati. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu ayyā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ suttanto palujjatīti. aññataraṃ vā paṇ' assa kiccaṃ hoti karaṇīyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā saṃghaṃ uddissa, bhikkhuniyā saṃghaṃ uddissa, sikkhamānāya saṃghaṃ uddissa, sāmaṇerena saṃghaṃ uddissa, sāmaṇeriyā saṃghaṃ uddissa, sambahule bhikkhū uddissa, ekam bhikkhum uddissa, bhikkhunisaṃghaṃ uddissa, sambahulā bhikkhuniyo uddissa, ekam bhikkhunim uddissa, sambahulā sikkhamānāyo uddissa, ekam sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekam sāmaṇeraṃ uddissa,

sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbhaṃ bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo 'ti. ||13|| 5 ||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ pāhesi, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave pañcannaṃ sattāhakarāṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇeraassa sāmaṇeriyā. anujānāmi bhikkhave imesaṃ pañcannaṃ sattāhakarāṇiyena appahite pi gantum, pag eva pahite. sattāhaṃ sannivaṭṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbhaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyessāmi, gilānupatthākabhattaṃ vā pariyessāmi, gilānabhesajjaṃ vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbhaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāśessāmi vā vūpakāśepessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucaṃ uppannaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, kukkucaṃ me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbhaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kukkucaṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṃ uppannaṃ hoti. so ce

bhikkhūnaṃ santike dūtaṃ paṇeyya, diṭṭhigataṃ me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave bhikkhu garudhammaṃ ajjhāpanno hoti parivāsāraho. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi garudhammaṃ ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, parivāsadānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave bhikkhu mūlāya paṭikassanāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mūlāya paṭikassanāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, mūlāya paṭikassanaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave bhikkhu mānattāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mānattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhānāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapūraṇo vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave bhikkhussa saṃgho kammaṃ kattukāmo hoti tajanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, kiṃ ti

nu kho saṅgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||10|| kataṃ vā paṇ' assa hoti saṅghena kammaṃ tajjanīyaṃ vā . . . ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, saṅgho me kammaṃ akāsi, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave bhikkhuni gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, anabhirati me uppannā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāśessāmi vā vūpakāśāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||13|| idha pana bhikkhave bhikkhuniyā kukkuceṣaṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, kukkuceṣaṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkuceṣaṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhigataṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, diṭṭhigataṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||15|| idha pana bhikkhave bhikkhuni garudhammaṃ ajjhāpannā hoti mānattārahā. sā ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, ahaṃ hi

garudhammaṃ ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||16|| idha pana bhikkhave bhikkhuni mūlāya paṭikassanārahā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, ahaṃ hi mūlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mūlāya paṭikassanaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||17|| idha pana bhikkhave bhikkhuni abbhānārahā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, ahaṃ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṃgho kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā ukkhepaniyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, saṃgho me kammaṃ kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho saṃgho kammaṃ na kareyya labukāya vā paripāmeyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||19|| kataṃ vā paṇ' assā hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepaniyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, saṃgho me kammaṃ akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇiyeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, gilānabhattāṃ vā pariyesissāmi, gilānupaṭṭhākabhattāṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||21|| idha pana bhikkhave sikkha-

mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkucecam uppannam hoti, sikkhamānāya diṭṭhigatam uppannam hoti, sikkhamānāya sikkhā kupitā hoti. sā ce bhikkhūnam santike dūtam pahīneyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhasamādānam ussukkam karissāmi. sattāham sannivaṭṭo kātabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāma hoti. sā ce bhikkhūnam santike dūtam pahīneyya, aham hi upasampajjitukāma, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāvesāmi vā, gaṇapūrako vā bhavissāmi. sattāham sannivaṭṭo kātabbo. ||23|| idha pana bhikkhave sāmaṇero gilāno hoti. so ce bhikkhūnam santike dūtam pahīneyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||24|| idha pana bhikkhave sāmaṇerassa anabhirati uppannā hoti — la — sāmaṇerassa kukkucecam uppannam hoti, sāmaṇerassa diṭṭhigatam uppannam hoti, sāmaṇero vassam pucchitukāmo hoti, so ce bhikkhūnam santike dūtam pahīneyya, aham hi vassam pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||25|| idha pana bhikkhave sāmaṇero upasampajjitukāmo hoti. so ce bhikkhūnam santike dūtam pahīneyya, aham hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāvesāmi vā, gaṇapūrako vā bhavissāmi. sattāham sannivaṭṭo kātabbo. ||26|| idha pana bhikkhave sāmaṇeri gilānā hoti. sā ce bhikkhūnam santike dūtam pahīneyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan

ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabbhattam vā pariyesissāmi, gilānupatthākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||27|| idha pana bhikkhave sāmaṇeriyā anabhīrati uppannā hoti — la — sāmaṇeriyā kukkucam uppannam hoti, sāmaṇeriyā diṭṭhigatam uppannam hoti, sāmaṇeri vassam pucchitukāmā hoti. sā ce bhikkhūnam santike dūtaṃ pahīyeyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, iecchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||28|| idha pana bhikkhave sāmaṇeri sikkham samādiyitukāmā hoti. sā ce bhikkhūnam santike dūtaṃ pahīyeyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, iecchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamādanam usukkam karissāmi. sattāham sannivaṭṭo kātabbo 'ti. ||29|| 6]

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sā puttassa santike dūtaṃ pāhesi, aham hi gilānā, āgacchatu me putto, iecchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam sattannam sattāhakaraṇīyena pahite gantum, na tv eva appahite, pañcannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite, ayañ ca me mātā gilānā sā ca anupāsikā. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. ||1|| anujānāmi bhikkhave sattannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerussa sāmaṇeriyā mātayā ca pitussa ca. anujānāmi bhikkhave imesam sattannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti. sā ce puttassa santike dūtaṃ pahīyeyya, aham hi gilānā, āgacchatu me putto, iecchāmi puttassa āgatan ti, gantabbam . . . (= III. 6. 2) . . . sattāham sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtaṃ pahīṇeyya, ahaṃ hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa bhātā gilāno hoti. so ce bhātuno santike dūtaṃ pahīṇeyya, ahaṃ hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave bhikkhussa bhagini gilānā hoti. sā ce bhātuno santike dūtaṃ pahīṇeyya, ahaṃ hi gilānā, āgacchatu . . . (=§ 5) . . . sattāham sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave bhikkhussa ñātako gilāno hoti. so ce bhikkhussa santike dūtaṃ pahīṇeyya, ahaṃ hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo 'ti. ||8||7||

tena kho pana samayena saṃghassa viháro ndriyati. aññatarena upāsakena araññe bhaṇḍaṃ chedāpitam hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantā taṃ bhaṇḍaṃ avahareyyuṃ, dajjāhaṃ taṃ bhaṇḍaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghakaraṇiyeṇa gantuṃ. sattāham sannivaṭṭo kātabbo 'ti. ||1||8||

vassāvāsabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāso vassupagatā bhikkhū vāḷehi ubbāḷhā hontī, gaṇhimsu pi paripātimsu pi. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū vāḷehi ubbāḷhā hontī, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassucchedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbāḷhā hontī, ḍasanti pi paripātenti pi. es' eva . . . vassucche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo agginā daḍḍho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanānaṃ agginā daḍḍhaṃ hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo udakena vulho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanānaṃ udakena vulhaṃ hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānaṃ bhikkhūnaṃ gāmo corehi vuṭṭhāsi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjitttha. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena saddhā pasannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhiṃsu lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. es' eva antarāyo 'ti pakkamitabbhaṃ. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, na labhanti sappāyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhanti sappāyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā papītassa vā bhojanassa yāvadattam pā-rīpūriṃ, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirūpaṃ upaṭṭhākaṃ. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatam bhikkhum itthi nimanteti: ehi bhante hiraññam vā te demī, suvaṇṇam vā te demī, khettaṃ vā t. d., vatthum vā t. d., gāvum vā t. d., gāvaṃ vā t. d., dāsam vā t. d., dāsīṃ vā t. d., dhītaraṃ vā t. d. bhariyatthāya, ahaṃ vā te bhariyā homi, aññam vā te bhariyaṃ ānemi. tatra ce bhikkhuno evaṃ hoti: lahuparivattam kho cittaṃ vuttaṃ bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatam bhikkhum vesī nimanteti — la — thallakumārī nimanteti, paṇḍako nimanteti, ñātakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti: ehi bhante hiraññam vā te dema . . . dhītaraṃ vā te dema bhariyatthāya, aññam vā te bhariyaṃ ānessāma 'ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattam . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāmikaṃ nidhīṃ passa-ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattam . . . vassa-cchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū saṃghabhedāya parakkamante. tatra ce bhikkhuno evaṃ hoti: garuko kho saṃghabhedo vutto bhagavatā, mā mayi sammukhībhūte saṃgho bhijjiti, pakkamitabbam. anāpatti vassacchedassa. idha pa-na bhikkhave vassupagato bhikkhu supāti: sambahulā kira bhikkhū saṃghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhi-kkhu supāti: amukasmīṃ kira āvāse sambahulā bhikkhū saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū mittā, ty āhaṃ vakkhāmi: garuko kho āvuso saṃghabhedo vutto bhagavatā, māyasmantānaṃ saṃghabhedo ruccitthā 'ti, karissanti me vacanaṃ sussūsi-ssanti sotam odahissantīti, pakkamitabbam. anāpatti vassa-cchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu suvāti: amukasmīṃ kira āvāse sambahulā bhikkhū saṃgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||7|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmīṃ kira āvāse sambahulehi bhikkhūhi saṃgho bhīno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū mittā, ty āhaṃ vakkhāmi : garuko . . . (= § 6) . . . vassacchedassa. ||8|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmīṃ kira āvāse sambahulehi bhikkhūhi saṃgho bhīno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||9|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmīṃ kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko kho bhaginiyo saṃghabhedo vutto bhagavatā, mā bhaginiṇaṃ saṃghabhedo ruccitthā 'ti, karissanti me vacanaṃ sussūsissanti sotam odaḥissantīti, pakkamitabbam. anāpatti vassacchedassa. ||10|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmīṃ kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmīṃ kira āvāse sambahulāhi bhikkhunihi saṃgho bhīno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko . . . (= § 10) . . . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu supāti : amukasmīṃ kira āvāse sambahulāhi bhikkhunihi saṃgho bhīno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||13||11||

tena kho pana samayena aññetaro bhikkhu vaje vassam

upagantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vājo vassam upagantun ti. vājo vutthāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena vājo tena gantum ti. ||1|| tena kho pana samayena aññataro bhikkhu upakattāya vassupanāyikāya satthena gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sattho vassam upagantun ti. tena kho pana samayena aññataro bhikkhu upakattāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusiro vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhasusiro vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhaviṭṭabhiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhaviṭṭabhiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti upbena pi kilamanti. bhagavato etam attham ārocesum. na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi ohavaḍḍhakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chavakuṭikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cāṭiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi tithiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave cāṭiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvattthiyā saṃghena katikā katā hoti antarā vassaṃ na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasaṃkamitvā pabbajjaṃ yāci. bhikkhū evaṃ āhaṃsu: saṃghena kho āvuso kâtikā katā antarā vassaṃ na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā pabbājessanti. atha kho te bhikkhū vassaṃ vutthā Visākhāya Migāramātuyā nattāraṃ etaṃ avocuṃ: ehi dāni āvuso pabbajāhīti. so evaṃ āha: sac' āhaṃ bhante pabbajito assaṃ, abhirameyyāṃ' āhaṃ, na dān' āhaṃ bhante pabbajissāmi. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyā evarūpaṃ katikaṃ karissanti na antarā vassaṃ pabbājetabban ti, kaṃ kālāṃ dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave evarūpā katikā kātā antarā vassaṃ na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gacchanto addasa antarā magge dve āvāse bahucīvarake, tassa etaṃ ahoṃ: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahu cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasi. rājā Pasenadī Kosalo ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyo Upanando Sakyaputto amhākaṃ vassāvāsaṃ paṭisaṇṭvā viśaṃvādessati. nānu bhagavatā anekapariyāyena musāvādo garaṇito, musāvādā veramaṇi pasatthā 'ti. ||1|| assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma

Āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa vassāvāsam paṭisaṇṭivā visaṇvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne bhikkhusaṃghaṃ sannipātāpetvā Āyasmantaṃ Upanandaṃ Sakyaputtaṃ paṭipucchī: saccam kira tvam Upananda rañño Pasenadissa Kosalassa vassāvāsam paṭisaṇṭivā visaṇvādesīti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvam moghapurisa rañño Pasenadissa Kosalassa vassāvāsam paṭisaṇṭivā visaṇvādessasi. nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaṇi pasatthā. n' etam moghapurisa appasannānaṃ vā pasādāya — la — vigarahitvā dhammikaṃ katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhuno vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsam gacchanto passati antaraṃ magge dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnāhaṃ imesu dvisu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ civarāṃ uppajjissatīti. so tesu dvisu āvāsesu vassaṃ vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhuno vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsam gacchanto bahiddhā uposathaṃ karoti, paṭipadena vīlāraṃ upeti senāsanaṃ paññāpeti paṇiyaṃ paribhojanīyaṃ upatṭhāpeti pariveṇaṃ sammajjati, so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (= § 5) . . . so tadah' eva sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha pana . . . so dvīhatīhaṃ vasitvā akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakkamati. so taṃ sattāhaṃ bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakka-

mati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāhaṃ anāgatāya pavāraṇāya sakaraṇīyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gantvā uposathaṃ karoti, paṭipadena vihāraṃ upeti senāsanaṃ paññāpeti pāṇiyaṃ paribhojaniyaṃ upatthāpeti pariveṇaṃ sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadah' eva sakaraṇīyo pakkamati — la — so dvīhatīhaṃ vasitvā akaraṇīyo pakkamati — la — so dvīhatīhaṃ vasitvā sakaraṇīyo pakkamati — la — so dvīhatīhaṃ vasitvā sattāhakaraṇīyena pakkamati. so taṃ sattāhaṃ bahiddhā vītinaṃmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatīhaṃ vasitvā sattāhakaraṇīyena pakkamati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāhaṃ anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, paṭipadena vihāraṃ upeti senāsanaṃ paññāpeti pāṇiyaṃ paribhojaniyaṃ upatthāpeti pariveṇaṃ sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . *(the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā)* . . . paṭissave ca anāpatti. ||11||14||

vassupanāyikakkhandhako tatiyo.

tassa uddānaṃ :

upagantum, kadā o' eva, kati, antarā vassa ca,
na iochanti ca, sañcicca, ukkaḍḍhitum, upāsako,

gilāno, mātā ca, pitā, bhātā ca, ntha ñātako,
 bhikkhugatiko, vihāro, vājā cāpi, siriṃṇepā,
 corā c' eva, pisācā ca, daḍḍhio, tadubhayena ca,
 vulho dakena, vuṭṭhāsi, bahutarā ca, dāyakā,
 lūkhapaṇītasappāya-bhesajj'-upaṭṭhakena ca,
 itthi, vesī, kumārī ca, paṇḍako, ñātakena ca,
 rājā, corā, dhuttā, nidhi, bheda, aṭṭhavidhena ca,
 5 vujā, satthā ca, nāvā ca, susire, viṭabhāya ca,
 ajjhokāse vassāvāso, asenāsanaakena ca,
 chavakuṭikā, chatte ca, cāṭiyā ca upenti te,
 katikā, paṭisunītvā, bahiddhā ca uposathā,
 purimikā, pacchīmikā, yathānāyena yojaye,
 akaraṇīyo pakkamaṭi, sakaraṇīyo tath' eva ca,
 dvihatiḥā ca puna, sattāhakaraṇīyena ca,
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,
 vatthuddāne antarikā tantimaggam nisāmaye 'ti,
 imamhi khandhake vatthu dvepaṇṇāsa.

MAHĀVAGGA.

IV.

Tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambhulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmiṃ āvāse vassaṃ upagacchimsu. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: kena nu kho mayaṃ upāyena samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: sace kho mayaṃ aññamaññaṃ n' eva ālapeyyāma na sallapeyyāma, yo paṭhamam gāmato piṇḍāya paṭikkameyya, so āsanaṃ paññāpeyya, pādodakaṃ pādapiṭhaṃ pādakathalikam upanikkhipeyya, avakkārapātiṃ dhovivā upatṭhāpeyya, pāniyaṃ paribhojanīyaṃ upatṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, sace ākaṅkheyya, bhuñjeyya, no ce ākaṅkheyya, appaharite vā chaddheyya appānako vā udake opilāpeyya, so āsanaṃ uddhareyya, pādodakaṃ pādapiṭhaṃ pādakathalikam paṭisāmeyya, avakkārapātiṃ dhovivā paṭisāmeyya, pāniyaṃ paribhojanīyaṃ paṭisāmeyya, bhattaggaṃ sammajjeyya, ||3|| yo passeyya pāniyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ, so upatṭhāpeyya, sac' assa avisayhaṃ hatthavikārena, dutiyaṃ āmantetvā hatthavilaṅghakena upatṭhāpeyya, na tv eva tappaccayā vācam bhiñdeyya, evaṃ kho mayaṃ samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññaṃ n' eva ālapimsu na sallapimsu. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanaṃ paññāpeti, pādodakaṃ pādapiṭhaṃ pādakathalikam upanikkhipati, avakkārapātiṃ dhovivā upatṭhāpeti, pāniyaṃ paribhojanīyaṃ upa-

t̥thāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace
 hoti bhuttāvaseso, sace ākaṅkhati, bhujjati, no ce ākaṅkhati,
 appaharite vā chaḍḍeti appāṇake vā uduke opilāpeti, so āsa-
 nam uddharati pādodakam pādapiṭham pādakathalikam paṭi-
 sāmēti, avakkārapātūṃ dhovitvā paṭisāmēti, pāṇiyam pari-
 bhojaniyam paṭisāmēti, bhattaggaṃ sammajjati. ||6|| yo
 paessati pāṇiyaghaṭam vā paribhojaniyaghaṭam vā vaccagha-
 ṭam vā rittam tuccham, so upat̥thāpeti. sac' assa hoti avi-
 sayham hatthavikārena, dutiyam āmantetvā hatthavilāṅgha-
 kena upat̥thāpeti, na tv eva tappaccayā vacam bhindatī. ||7||
 āciṇṇam kho pan' etaṃ vassam vutthānam bhikkhūnam bha-
 gavantaṃ dassanāya upasaṃkamitum. atha kho te bhikkhū
 vassam vutthā temāsaccayena senāsanaṃ saṃsāmētvā pattaci-
 varaṃ ādāya yena Sāvattī tena pakkamimsu. anupubbena
 yena Sāvattī Jetavanam Anāthapiṇḍikassa ārāmo, yena
 bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ
 abhivādetvā ekamantaṃ nisidimsu. āciṇṇam kho pan'
 etaṃ buddhānam bhagavantaṃ āgantukehi bhikkhūhi
 saddhiṃ paṭisammoditum. ||8|| atha kho bhagavā te bhī-
 kkhū etad avoca: kacci bhikkhave khamaniyam, kacci yā-
 paniam, kacci samaggā sammodamānā avivadamānā phāsū-
 kam vassam vasittha na ca piṇḍakena kilamitthā 'ti. kha-
 maniyam bhagavā, yāpaniam bhagavā, samaggā ca mayam
 bhante sammodamānā avivadamānā phāsukam vassam va-
 simhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathā-
 gatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pu-
 cchanti, kalaṃ viditvā nā pucchanti, atthasaṃhitam tathāgatā
 pucchanti no anattasaṃhitam, anattasaṃhite setughāto
 tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū
 paṭipucchanti, dhammaṃ vā desessāma, sāvākānaṃ vā si-
 kkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā te bhikkhū
 etad avoca: yathākatham pana tumhe bhikkhave samaggā
 sammodamānā avivadamānā phāsukam vassam vasittha na ca
 piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante samba-
 hulā sandit̥thā sambhattā bhikkhū Kosalesu janapadesu añña-
 tarasmim āvāse vassam upagacchimhā. teṃam no bhante
 amhākam etad ahoṣi: koma nu kho mayam upāyena samaggā
 sammodamānā avivadamānā phāsukam vassam vaseyyāma na

ca piṇḍakena kilameyyāma 'ti. tesam no bhante amhākaṃ etad uhoṣi: sace kho mayam . . . evaṃ kho mayaṃ samaggā sammodamānā avivadamānā phāsukaṃ vassam vasseyyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññamaññaṃ n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam . . . vācam bhindati. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā phāsukaṃ vassam vassimhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: aphaṣuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasasampvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, eḷakasampvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pamattasampvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. katham hi nāma ime bhikkhave moghapurisā mūgabbataṃ tiṭṭhiyasamādhānam samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānam vā pasādāya. vīgarahitvā dhammikaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ tiṭṭhiyasamādhānam samādiyitabbam. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassam vutthānam bhikkhūnam tihi ṭhānehi pavāretum dīṭṭhena vā sutena vā parisāṅkāya vā. sā vo bhavissati aññamaññānolomatā āpattivutthānatā vinayapurekkhārātā. || 13 || evaṃ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: supātu me bhante saṃgho. aṃṃ pavāraṇā. yadi saṃghassa pāttakallam saṃgho pavāreyyā 'ti. therena bhikkhunā okāsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggaheṭvā evam assa vacanīyo: saṃgham āvuso pavāremi dīṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃgham pavāremi dīṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampam upādāya, passanto paṭikarissāmi. navakena bhikkhunā okāsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggaheṭvā evam assa vacanīyo: saṃgham bhante pavāremi

ditthena vā . . . dutiyam pi . . . tatiyam pi . . . passanto
paṭikarissāmiti. ||14||1||

tena kho pana samayena ehabbaggiyā bhikkhū there-
su bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu
acchantī. ye te bhikkhū appicchā te ujjhāyanti khiyanti
vipācenti: katham hi nāma ehabbaggiyā bhikkhū thesesu
bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu
acchissantīti. atha kho te bhikkhū bhagavato etam atthaṃ
ārocesuṃ. saccam kira bhikkhave ehabbaggiyā bhikkhū
thesesu . . . acchantīti. saccam bhagavā. vigarahi bu-
ddho bhagavā: katham hi nāma te bhikkhave moghapurissā
thesesu . . . acchissantī. n' etam bhikkhave appasannānaṃ
vā pasādaya. vigarahitvā dhammikaṃ katham katvā bhikkhū
āmantesi: na bhikkhave thesesu bhikkhūsu ukkuṭikam ni-
sinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya,
āpatti dukkaṭassa. anujānāmi bhikkhave sabbeha' eva
ukkuṭikam nisinnehi pavāretuṃ ti. ||1|| tena kho
pana samayena aññataro therō jarādubbalo yāva sabbe pavā-
rentīti ukkuṭikam nisinno āgamayamāno mucchito papati.
bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave
tadantaraṃ ukkuṭikam nisīdituṃ yāva pavāreti, pavāretvā
āsane nisīdituṃ ti. ||2||2||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pavāraṇā
'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave
pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave
dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi:
kati nu kho pavārapakammānīti. bhagavato etam
atthaṃ ārocesuṃ. cattāra' imāni bhikkhave pavārapakamma-
ni, adhammena vaggam pavārapakammam . . . (= II. 14.
2, 3. *Read pavārapakammam instead of uposathakammam*)
. . . sikkhitabbā ti. ||2|| atha kho bhagavā bhikkhū
āmantesi: sunnipatatha bhikkhave, samgho pavāressatīti.
evam vutte aññataro bhikkhu bhagavantam etad avoca:
atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi
bhikkhave gilānena bhikkhuna pavārapam dātum. evañ
ca pana bhikkhave dātabbā. tena gilānena bhikkhuna ekam

bhikkhū upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkaṭṭikam nisīditvā añjaliṃ paggahevā evam assa vacanīyo : pavāraṇaṃ dammi, pavāraṇaṃ me harā, mam' atthāya pavārehitī. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evaṃ ce taṃ labhetha, ice etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu maficena vā piṭhena vā saṃghamajjhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayam gilānaṃ thānā cāvessāma, ābādho vā abbhivaḍḍhissati kālamkiriya vā bhavissatitī, na bhikkhave gilāno thānā cāvetabbo, saṃghena tattha gantvā pavāretabbam, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇaṃ dentena chandam pi dātuṃ santi saṃghassa karaṇīyan ti. ||5|| 3 ||

tena kho pana samayena aññataraṃ bhikkhū tadahu pavāraṇāya ñātakā gaṇhimsu. bhagavato etaṃ atthaṃ arocesum. idha pana bhikkhave bhikkhū tadahu pavāraṇāya ñātakā gaṇhanti. te ñātakā bhikkhūhi evam assu vacanīyā : iṅha tumhe āyasmanto imaṃ bhikkhū muhuttaṃ muñcetha yāvayaṃ bhikkhu pavāretitī. ||1|| evaṃ ce taṃ labhetha, ice etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅha tumhe āyasmanto muhuttaṃ ekamantaṃ lotha yāvayaṃ bhikkhu pavāraṇaṃ detitī. evaṃ ce taṃ labhetha, ice etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅha tumhe āyasmanto imaṃ bhikkhū muhuttaṃ nissīmaṃ netha yāva saṃgho pavāretitī. evaṃ ce taṃ labhetha, ice etaṃ kusalam, no ce labhetha, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhū tadahu pavāraṇāya rājāno gaṇhanti, corā gaṇ-

hanti, dbuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā: iṅgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabban. pavāreyya ce, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā paññattaṃ saṃghena pavāretabban ti, mayaṃ o' amhā pañca janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave pañcannaṃ saṃghe pavāretun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññattaṃ pañcannaṃ saṃghe pavāretum, mayaṃ o' amhā cattāro janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave catunnaṃ aññamaññaṃ pavāretum. ||2|| evaṃ ca pana bhikkhave pavāretabban: vyattena bhikkhunā paṭibaleṇa te bhikkhū nāpetabbā: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānaṃ pattakallaṃ mayam aññamaññaṃ pavāreyyāma 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nīsiditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nīsiditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññattaṃ pañcannaṃ saṃghe pavāretum, catunnaṃ aññamaññaṃ pavāretum, mayaṃ o' amhā tayo janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave tiṇṇannaṃ aññamaññaṃ pavāretum. evaṃ ca pana bhikkhave pavāretabban. vyattena . . . (= § 3)

. . . paṭikarissāmiti. ||4|| tena kho pana samayena aññatarasmīṃ āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññāṃ pavāretuṃ, tiṇṇannaṃ aññamaññāṃ pavāretuṃ, mayaṃ o' ambā dve janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dvinnāṃ aññamaññāṃ pavāretuṃ. ||5|| evaṃ ca pana bhikkhave pavāretabbaṃ. therena bhikkhunā ekamsaṃ uttarāssaṅgaṃ karitvā ukkuṭikaṃ nisiditvā añjaliṃ paggaheṭvā navo bhikkhu evam assa vacaniyo: ahaṃ āvuso āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmiti. navakena bhikkhunā ekamsaṃ . . . paggaheṭvā thero bhikkhu evam assa vacaniyo: ahaṃ bhunte āyasmantaṃ pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmiti. ||6|| tena kho pana samayena aññatarasmīṃ āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññāṃ pavāretuṃ, tiṇṇannaṃ aññamaññāṃ pavāretuṃ, dvinnāṃ aññamaññāṃ pavāretuṃ, ahaṃ o' amhi ekako. kathaṃ nu kho mayā pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. ||7|| idha pana bhikkhave aññatarasmīṃ āvāse tadabu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamūle vā, sa deso sammajjitvā pāniyaṃ paribhojanīyaṃ upatṭhāpetvā āsanam paññāpetvā padipaṃ katvā nisiditabbaṃ. sace aññe bhikkhū āgacchanti, tehi saddhīṃ pavāretabbaṃ, no ce āgacchanti, ajja me pavāraṇā 'ti adhiṭṭhātabbaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā catūhi saṃghe pavāretabbaṃ. pavāreyyuṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā tihi aññamaññāṃ pavāretabbaṃ. pavāreyyuṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāroyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||9||5||

tena kho pana samsyena aññataro bhikkhu tadahu pavāraṇāya āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena pavāretabbam 'ti, ahañ o' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabbam ti. bhagavato etam atthaṃ ārocesum. idha pana . . . (comp. II. 27. 1, 2. *Read* tadahu pavāraṇāya *instead of* tadah' uposathe) . . . paṭikarissāmiti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavārayamāno āpattiṃ sarati. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena pavāretabbam ti, ahañ o' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabbam ti. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattiṃ sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evaṃ assa vacaniyo: ahaṃ āruso itthaṇṇamaṃ āpattiṃ āpanno, ito vutṭhalitvā taṃ āpattiṃ paṭikarissāmiti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyaṃ rematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||3||6||
paṭhamabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atīrekaṃ vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgata 'ti. te dhammasaññino vinayasaññino vaggā samagga-saññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atīrekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vīnayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaocāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||

anāpattipannarusakam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atīrekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vīnayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avutṭhitāya parisāya — la — ekacceāya vutṭhitāya parisāya — la — sabbāya vutṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāra-
ṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā
utirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā
'ti. te kappati nu kho amhākam pavāretum na nu kho
kappatīti vematikā pavārenti. tehi pavāriyamāne ath'
aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhi-
kkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ āpatti
dukkatassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . .
tesam santike pavāretabbam, pavāritānaṃ āpatti dukka-
ṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāra-
ṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā
utirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā
'ti. te kappat' eva amhākam pavāretum, n' amhākam na
kappatīti kukkucapakatā pavārenti. tehi pavāriya-
māne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā.
tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ
āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3)
. . . tesam santike pavāretabbam, pavāritānaṃ āpatti dukka-
ṭassa. ||2||

kukkucapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim āvāse tadahu pavā-

rapāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā utirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassanto te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna-pavāretabbam, pavāritānam apatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read* āpatti thullaccayassa *instead of* āpatti dukkaṭassa; *in the case of* āgacchanti samasamā *read* pavāritā supavāritā, avasesohi pavāretabbam) . . . tesam santike pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā utirekā vā, te jānanti aññe āvāsikā bhikkhū antosiṃmam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosiṃmam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosiṃmam okkamante. te passanti aññe āvāsike bhikkhū antosiṃmam okkanto. te supanti aññe āvāsikā bhikkhū antosiṃmam okkamantīti. te supanti aññe āvāsikā bhikkhū antosiṃmam okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukkhena satta tikasatāni honti. ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . . (= II. 32. 1-33. 5. *Read* pavāretabbam, pavārenti, tadahu pavāraṇāya *instead of* uposatho kātabbo, uposatham karonti, tadah' uposathe) . . . ajj' eva gantun ti. ||1||13||

na bhikkhave bhikkhuniyā nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antīmavattthum ajjhāpannakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukka-

taṣsa. ||1|| na āpattiyaṃ adassane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. na āpattiyaṃ appaṭikamme ukkhittakassa, na pāpikāya dīṭṭhiyaṃ appaṭinissagge ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na tīṭṭhiyapaḥkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arhantaghātakassa, na bhikkhunūḍṣakassa, na saṃghabhedaḥkassa, na lohituppadakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādanena pavāretabbam aññatra avuṭṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra saṃghasāmaggiyā 'ti. ||4|| **14** ||

tena kho pana samayena Kosaleṣu janapadesu aññatarasmim āvāse tadahu pavāraṇāya savarabhayakaṃ ahoṣi. bhikkhū nāsakkhimsu tevācikaṃ pavāretum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave dhevācikaṃ pavāretum ti. bāḥhataṃ savarabhayakaṃ ahoṣi. bhikkhū nāsakkhimsu dhevācikaṃ pavāretum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekavācikaṃ pavāretum ti. bāḥhataṃ savarabhayakaṃ ahoṣi. bhikkhū nāsakkhimsu ekavācikaṃ pavāretum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave samānavassikaṃ pavāretum ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya manussehi dānaṃ dentehi yebhuyyena ratti khepitā hoti. atha kho tesum bhikkhūnaṃ etad ahoṣi: manussehi dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya manussehi dānaṃ dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti: manussehi . . . vibhāyissatīti, vyatṭṭhena bhikkhūnā paṭibaleṇa saṃgho ōpetaḥkassa: supāta me bhante saṃgho. manussehi

dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya bhikkhūhi dhammaṃ bhaṇantehi suttantikehi suttantaṃ saṃgāyantehi vinayadharehi vinayaṃ vīnocehinantehi dhammakathikehi dhammaṃ sākaṇṇantehi bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti : bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissatīti, vyatthena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. bhikkhūhi kalahaṃ . . . khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. atha kho tesam bhikkhūnaṃ etad abhosi : ayaṃ kho mahā bhikkhusaṃgho sannipatito parittaṃ ca anovassikaṃ mahā ca meghe uggato. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ meghe pavassissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho mahā . . . (= § 5) . . . pavassissatīti, vyatthena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ mahā . . . pavassissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vāḷant. h., sirimsapant. h., jīvitant. h., brahmacariyantarāyo hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho brah-

macariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. ayaṃ brahmacariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti. yadi saṃghassa pattakallaṃ, saṃgho drevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sāpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sāpattikena pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave yo sāpattiko pavāreti, tassa okāsaṃ kārāpetvā āpattiyā codetun ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū okāsaṃ kārāpiyamānā na icchanti okāsaṃ kātum. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetum. evaṃ ca pana bhikkhave ṭhapetabbā. tadahu pavāraṇāya cātuddase vā pañnarase vā tasmīṃ puggale sammukhībhūte saṃghamajjhe udāharitabbam: suṇātu me bhante saṃgho. itthanāmo puggalo sāpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmīṃ sammukhībhūte pavāretabban ti ṭhapitā hoti pavāraṇā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū par' amhākaṃ pesalā bhikkhū pavāraṇaṃ ṭhapenti ti paṭigace' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthasmaṃ akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthasmaṃ akāraṇe pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. ||3|| evaṃ kho bhikkhave ṭhapitā hoti pavāraṇā, evaṃ atṭhapitā. kathaṃ ca bhikkhave atṭhapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyosītāya pavāraṇaṃ ṭhapeti, atṭhapitā hoti pavāraṇā. drevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyosītāya pavāraṇaṃ ṭhapeti,

atthapitā hoti pavāraṇā. evaṃ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave tthapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyoositāya pavāraṇaṃ tthapeti, tthapitā hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya अपरियोositāya pavāraṇaṃ tthapeti, tthapitā hoti pavāraṇā. evaṃ kho bhikkhave tthapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparisuddhakāyasamācāro aparisuddhava-cīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anu-yuñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍa-naṃ mā kalahāṃ mā viggahaṃ mā vivādan ti omudditvā saṃghena pavāretabbāṃ. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparisuddhava-cīsamācāro aparisuddha-ājīvo bālo avyatto na paṭibalo anuyuñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbāṃ. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbāṃ. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyuñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbāṃ. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhaājīvo paṇḍīto vyatto paṭibalo anuyuñjīyamāno anuyogaṃ dātun ti, so evaṃ assa vacanīyo : yaṃ kho tvaya āvuso imassa bhikkhuno pavāraṇaṃ tthapesi, kimhi naṃ tthapesi, ślavipattiyā tthapesi, ācāravipattiyā tthapesi,

diṭṭhivipattiyaṃ ṭhapesīti. ||10|| so ce evaṃ vadeyya: si-
 lavipattiyaṃ ṭhapemi, ācāravip. ṭh., diṭṭhivip. ṭhapesmīti,
 so evaṃ assa vacaniyo: jānāti pañāyasmā sīlavipattiṃ,
 jānāti ācāravipattiṃ, jānāti diṭṭhivipattiṃ ti. so ce evaṃ
 vadeyya: jānāmi kho ahaṃ āvuso sīlavipattiṃ, jānāmi ācā-
 ravipattiṃ, jānāmi diṭṭhivipattiṃ ti, so evaṃ assa vacani-
 yo: katamā pañāvuso sīlavipatti, katamā ācāravipatti, katamā
 diṭṭhivipattīti. ||11|| so ce evaṃ vadeyya: cattāri ca pārāji-
 kāni terasa saṃghādisesaṃ ayaṃ sīlavipatti, thullaccayaṃ pā-
 cittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ayaṃ ācāra-
 vipatti, micchādiṭṭhi antaggāhikā diṭṭhi ayaṃ diṭṭhivipattīti,
 so evaṃ assa vacaniyo: yaṃ kho tvaṃ āvuso imassa bhī-
 kkhuno pavāraṇaṃ ṭhapesi, diṭṭhena ṭhapesi, sutena ṭhapesi,
 parisāṅkāya ṭhapesīti. ||12|| so ce evaṃ vadeyya: diṭṭhena vā
 ṭhapemi, sutena vā ṭhapemi, parisāṅkāya vā ṭhapesmīti, so
 evaṃ assa vacaniyo: yaṃ kho tvaṃ āvuso imassa bhikkhu-
 no diṭṭhena pavāraṇaṃ ṭhapesi, kiṃ te diṭṭhaṃ, kinti te
 diṭṭhaṃ, kadā te diṭṭhaṃ, kattha te diṭṭhaṃ, pārājikaṃ ajjhā-
 pajjanto diṭṭho, saṃghādisesaṃ ajjhāpajjanto diṭṭho, thulla-
 ccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ
 ajjhāpajjanto diṭṭho, kattha ca tvaṃ ahosi, kattha cāyaṃ
 bhikkhu ahosi, kiṃ ca tvaṃ karosi, kiṃ cāyaṃ bhikkhu
 karotīti. ||13|| so ce evaṃ vadeyya: na kho ahaṃ āvuso
 imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhapemi, api ca su-
 tena pavāraṇaṃ ṭhapesmīti, so evaṃ assa vacaniyo: yaṃ kho
 tvaṃ āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhapesi,
 kiṃ te sutam, kinti te sutam, kadā te sutam, kattha te sutam,
 pārājikaṃ ajjhāpanno 'ti sutam, saṃghādisesaṃ ajjhāpanno
 'ti sutam, thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ
 dubbhāsitaṃ ajjhāpanno 'ti sutam, bhikkhussa sutam, bhī-
 kkhuniyā s., sikkhamānāya s., sāmānerassa s., sāmāneriyā s.,
 upāsakassa s., upāsikāya s., rājūnaṃ s., rājanamahāmattānaṃ
 s., tiṭṭhiyānaṃ s., tiṭṭhiyasāvakaṇaṃ sutam ti. ||14|| so ce
 evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno suta-
 na pavāraṇaṃ ṭhapesmīti, api ca parisāṅkāya pavāraṇaṃ ṭha-
 pesmīti, so evaṃ assa vacaniyo: yaṃ kho tvaṃ āvuso imassa
 bhikkhuno parisāṅkāya pavāraṇaṃ ṭhapesi, kiṃ parisāṅkasi,
 kinti parisāṅkasi, kadā parisāṅkasi, kattha parisāṅkasi, pārā-

jīkaṃ ajjhāpanno 'ti parisaṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisaṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti parisaṅkasi, bhikkhussa sutvā parisaṅkasi . . . titthiyasāvakānaṃ sutvā parisaṅkasi. || 15 || so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemi, so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. || 16 || so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitāṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbaṃ. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbaṃ. so ce bhikkhave codako bhikkhu amūlakena thullaccayaṃ pācittiyena pāṭidesaniyena dukkaṭena dubbhāsitenā anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbaṃ. || 17 || so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānāti, nasetvā saṃghena pavāretabbaṃ. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbaṃ. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbaṃ. || 18 || idha pana bhikkhave bhikkhu tadaha pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭikattā. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. || 19 || idha pana bhikkhave bhikkhu tadaha pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhū thullaccayaditthino honti, ekacce bhikkhū pāṭidesaniyaditthino honti. ek. bh. thullaccayad. h., ek. bh. dukkaṭad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h. ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. § 20 || idha pana bhikkhave bhikkhu tadahu pavāraṇāya pācittiyaṃ ajjhāpanno hoti, pāṭidesaniyaṃ ajjhāp. hoti, dukkaṭaṃ ajjhāp. hoti, dubbhāsitaṃ ajjhāp. hoti. ekacce bhikkhū dubbhāsītaditthino honti, ekacce bhikkhū saṃghādisesaditthino honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. § 21 || idha pana bhikkhave bhikkhu tadahu pavāraṇāya dubbhāsitaṃ ajjhāpanno hoti. ekacce bhikkhū dubbhāsītaditthino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek. bh. dubbhāsītad. h., ek. bh. pāṭidesaniyad. h., ek. bh. dubbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . saṃgho pavāreyyā 'ti. § 22 || idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamañjhe udāhareyya: supātu me bhante saṃgho. idam vatthum paññāyati na puggalo. yadi saṃghassa pattakallaṃ, vatthum ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacaniyo: bhagavatā kho āvuso visuddhānaṃ pavāraṇā paññattā. sace vatthum paññāyati na puggalo, idān' eva naṃ vadehīti. § 23 || idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamañjhe udāhareyya: supātu me bhante saṃgho. idam vatthum paññāyati na vatthum. yadi saṃghassa pattakallaṃ, puggalaṃ ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacaniyo: bhagavatā kho āvuso samaggānaṃ pavāraṇā paññattā. sace puggalo paññāyati na vatthum, idān' eva naṃ vadehīti. § 24 || idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamañjhe udāhareyya: supātu me bhante saṃgho. idam vatthuñ ca puggalo ca paññāyati. yadi saṃghassa pattakallaṃ, vatthuñ ca puggalañ ca ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacaniyo: bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavāraṇā paññattā. sace vatthuñ ca puggalo ca paññāyati, idān' eva naṃ vadehīti. § 25 || pubbe ce bhikkhave pavāraṇāya vatthum paññāyati, paccā puggalo, kallaṃ vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, paccāhā vatthum, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26||16||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmiṃ āvāse vassaṃ upagacchimsu. tesam sāmantaṃ aññe bhikkhū bhaṇḍanākārakā kalahakārakā vivādakārakā bhassakārakā saṃghe adhikaraṇakārakā vassaṃ upagacchimsu mayam tesam bhikkhūnaṃ vassaṃ vutthānaṃ pavāraṇāya pavāraṇaṃ ṭhapessāma 'ti. assosum kho te bhikkhū: ambhakaṃ kira sāmantaṃ aññe bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā vassaṃ upagatā mayam . . . ṭhapessāma 'ti. kathaṃ nu kho ambhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesum. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmiṃ āvāse vassaṃ upagacchanti. tesam sāmantaṃ aññe bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā vassaṃ upagacchanti mayam . . . ṭhapessāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasiko kātum kathaṃ mayam tehi bhikkhūhi paṭhamatarāṃ pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā asaṃvhiṭā taṃ āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakaṃ pādapiṭhaṃ pādakathalikam upanikkhipitabbam, paccuggantrā pattacivaram paṭiggahetabbam, pāṇiyena pucchitabbā, tesam vikkhitvā nissimam gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evaṃ ce taṃ labbhettha, ice etaṃ kusalaṃ, no ce labbhettha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū āpetaṭṭā: suṇantu me āyasmantā āvāsikā. yad' āyasmantānaṃ patta-kallaṃ, idāni uposatham kareyyāma pātimokkham uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā te bhikkhū evaṃ vadēyyuṃ : sādhi' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||4|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā taṃ kālaṃ anuvaseyyuṃ, āvāsikena bhikkhave bhikkhuna vyattena paṭibaleṇa āvāsikā bhikkhū nāpetabbā : supantu me āyasmantā . . . uddiseyyāma, āgame juṇhe pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā te bhikkhū evaṃ vadēyyuṃ : sādhi' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||5|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā taṃ pi juṇhaṃ anuvaseyyuṃ, tehi bhikkhave bhikkhūhi sabbehi' eva āgame juṇhe komudiyā cātumāsiniyā akāma pavāretabbam. ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasma kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyam. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : ayaṃ kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyaṃ bhikkhu ārogo hoti, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyam. ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyam. ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyūñjitvā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. ||10||17||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmiṃ āvāse vassaṃ upagacchipsu. tesam samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi: ambhākaṃ kho samaggānaṃ . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpī bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthiṃ ārocesuṃ. ||1|| idha pana bhikkhave sambhulā sandiṭṭhā sambhattā bhikkhū aññatarasmiṃ āvāse vassaṃ upagacchanti. tesam samaggānaṃ . . . adhigato hoti. tatra ce bhikkhūnaṃ evaṃ hoti: ambhākaṃ kho samaggānaṃ . . . paribāhirā bhavissāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātum. ||2|| evaṃ ca pana bhikkhave kātabbo. sabbeḥ' eva ekujjhaṃ sannipatitabbam, sannipatitvā vyattena bhikkhunaṃ paṭibalena saṃgho nāpetabbo: supātu me bhante saṃgho. ambhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpī bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. yadi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposathaṃ kareyya pātimokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. esā ñatti. ||3|| supātu me bhante saṃgho. ambhākaṃ samaggānaṃ . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃgahassa karaṇaṃ idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuḥh' assa. yassa na khamati, so bhāseyya. kato saṃghena pavāraṇāsaṃgaho idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuḥhī, evaṃ etaṃ dhārayāmiti. ||4|| tehi ce bhikkhave bhikkhūhi kato pavāraṇāsaṃgahe aññataro bhikkhu evaṃ vadeyya: icchāmi' ahaṃ āvuso janapadacārikaṃ pakkamitum, atthi me janapade karaṇiyaṃ ti, so evaṃ assa vacanīyo: sādhi' āvuso pavāretvā gacchābhi. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaniyo : anissaro kho me tvaṃ āvuso pavāraṇāya, na tāvāhaṃ pavāressāmiti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade taṃ karaṇiyaṃ tiretvā punad eva anto komudiyā cātumāsiniyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaniyo : anissaro kho me tvaṃ āvuso pavāraṇāya, pavārito ahaṃ ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. ||6||18||

pavāraṇakkhandhakaṃ catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :

vassaṃ vutthā Kosalesu agamaṃ satthu dassanaṃ
 āphāsūpasūsaṃvāsāṃ aññamaññānūlomātā,
 pavārentāpaṇā, dve ca, kaṇṇamaṃ, gilāna-ñātakā,
 rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,
 pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
 sabbo saṃgho, vematiko, bahū samā ca thokikā,
 āvāsikā, cātuddasā, liṅga-saṃvāsakā ubho,
 gautabbā, na nisinnāya, chandadān', apavāraṇā,
 savarehi, khēpitā, meggho, antarā ca, pavāraṇā,
 5 na karonti, pur' amhākaṃ, aṭṭhapitā ca, bhikkhuno,
 kimhi vā 'ti katamañ ca diṭṭhena sutasaṅkāya,
 codako cuditako ca, thullaccaya-vatthu-bhaṇḍanaṃ,
 pavāraṇasaṃgaho ca, unissaro, pavāraye 'ti.

MAHĀVAGGA.

V.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakūṭe pabbato. tena kho pana samayena rājā Māgadho Seniyo Bimbisāro asītiyā gāmasahassesu issarādhipaccaṃ rajjam kāreti. tena kho pana samayena Campāyaṃ Soṇo nāma Koliviso setthiputto sukhumālo hoti, taassa pādatalesu lomāni jātāni honti. atha kho rājā Māgadho Seniyo Bimbisāro tāni asitīṃ gāmikasahassāni sannipātāpetvā kenacid eva karaṇiyena Soṇassa Kolivisassa santiko dūtaṃ pāhesi, āgacchatu Soṇo icchāmi Soṇassa āgatan ti. ||1|| atha kho Soṇassa Kolivisassa mātāpitāro Soṇaṃ Kolivisaṃ etad avocaṃ: rājā te tāta Soṇa pāde dakkhitukāmo. mā kho tvaṃ tāta Soṇa yena rājā tena pāde abhippasāreyyāsi, rañño purato pallaṅkena nisīda, nisinnassa te rājā pāde dakkhissatīti. atha kho Soṇaṃ Kolivisaṃ sivikāya ānesuṃ. atha kho Soṇo Koliviso yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ abhivādetvā rañño purato pallaṅkena nisīdi. addasa kho rājā Māgadho Seniyo Bimbisāro Soṇassa Kolivisassa pādatalesu lomāni jātāni. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro tāni asitīṃ gāmikasahassāni dīṭṭhadhammike atthe anusāsivā uyyojesi: tumhe khv attha bhāṇe mayā dīṭṭhadhammike atthe anusāsitā, gacchattha taṃ bhagavantāṃ payirupāsatha, so no bhagavā samparāyike atthe anusāsissatīti. atha kho tāni asitī gāmikasahassāni yena Gijjhakūṭe pabbato ten' upasaṃkamimsu. ||3|| tena kho pana samayena āyasmā Sāgato bhagavato upatthāko hoti. atha kho tāni asitī gāmikasahassāni yenāyasmā Sāgato ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Sāgataṃ

etad avocaṃ : imāni bhante asīti gāṃikasahassāni idh' upasaṃkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāya 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asitiyā gāṃikasahassānam purato pekkhamānānam pāṭikāya nimujjitvā bhagavato purato ummujjitvā bhagavantam etad avoca : imāni bhante asīti gāṃikasahassāni idh' upasaṃkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunivā piṭham gabetvā bhagavato purato nimujjitvā tesam asitiyā gāṃikasahassānam purato pekkhamānānam pāṭikāya ummujjitvā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsuno nisīdi. ||6|| atha kho tāni asīti gāṃikasahassāni yena bhagavā ten' upasaṃkamimso, upasaṃkamitvā bhagavantam abhivādetvā ekamantam nisīdimso. atha kho tāni asīti gāṃikasahassāni āyasmantam yeva Sāgataṃ samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam āsītiyā gāṃikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgataṃ āmantesi : tena hi tvam Sāgata bhiyyosomattāya uttarimanussa-dhammam iddhipāṭihāriyam dassēhīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunivā vehāsam abbhuggantvā ākāse antalikkhe caṇkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādeṣu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmi. atha kho tāni asīti gāṃikasahassāni acchāriyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgataṃ. ||8|| atha kho bhagavā tesam asitiyā gāṃikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyuthi' idam : dānakatham silakatham

sagga-kathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte paṇānaccitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammud eva rajanaṃ patigaṇheyya, evaṃ eva tesāṃ asitiyā gāmikasahassānaṃ tasmīṃ yeva āsane virajaṃ vitamalaṃ dhammacakkuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. [9] te ditṭhadhammā patta-dhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigata-kathāṃkathā vesārajjappattā aparappaccayā satthu āsane bhagavantaṃ etad avocaṃ : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintiti, evaṃ eva bhagavatā anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammaṃ ca bhikkhusaṃghaṃ ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇaṃ gate 'ti. [10] atha kho Soṇassa Koḷivisassa etad ahosi : yathā-yathā kho ahaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum. yaṃ nūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. atha kho tāni asiti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamīsu. [11] atha kho Soṇo Koḷiviso acirapa-kkantesu tesu asitiyā gāmikasahassesu yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho Soṇo Koḷiviso bhagavantaṃ etad avoca : yathā-yathāhaṃ bhante bhagavatā dhammaṃ desitaṃ . . . brahmacariyaṃ caritum. icchāma' ahaṃ bhante kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbājetu maṃ bhante bhagavā 'ti. alatta kho Soṇo Koḷiviso bhagavato santike pabbajjaṃ, alatta upasampadaṃ. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāra-
 ddhaviriyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa
 phuṭo hoti seyyathāpi gavāghātanaṃ. atha kho āyasmato
 Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko
 udapādi: ye kho keci bhagavato sāvakā āraddhaviriyā viha-
 ranti, ahaṃ tesam aññataro, atha ca pana me nānupādāya
 āsavehi cittaṃ vimuccati, samvijjanti kho pana me kule bho-
 gā. sakkā bhoge ca bhuñjitum puññāni ca kāmā. yaṃ
 nānāhaṃ hināyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca
 kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa ce-
 tasā cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso
 sammāñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ
 sammāñjeyya, evaṃ eva Gijjhakūṭe pabbate antarabho Sita-
 vane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi
 saddhiṃ senāsana-cārikaṃ āhiṇḍanto yenāyasmato Soṇassa
 caṅkamo ten' upasaṃkami. addasa kho bhagavā āyasmato
 Soṇassa caṅkamaṃ lohiteṇa phuṭaṃ, disvāna bhikkhū āman-
 tesī: kassa nū āyaṃ bhikkhave caṅkamo lohiteṇa phuṭo
 seyyathāpi gavāghātanaṃ ti. āyasmato bhante Soṇassa accā-
 ruddhaviriyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅka-
 mo lohiteṇa phuṭo seyyathāpi gavāghātanaṃ ti. ||14|| atha
 kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṃkami,
 upasaṃkamitvā puññatte āsane nisīdi. āyasmāpi kho Soṇo
 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ
 nisinnaṃ kho āyasmantaṃ Soṇaṃ bhagavā etad avoca: nanu
 te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko
 udapādi: ye kho keci . . . puññāni ca kareyyan ti. evaṃ
 bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvaṃ pubbe agā-
 rikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ
 maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu
 te vīṇā tasmim samaye saravati vā hoti kammaññā vā 'ti.
 no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te
 vīṇāya tantiyo atisīthilā honti, api nu te vīṇā tasmim samaye
 saravati vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ
 kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā
 honti nātisīthilā same guṇe patitthitā, api nu te vīṇā tasmim
 samaye saravati vā hoti kammaññā vā 'ti. evaṃ bhante.
 evaṃ eva kho Soṇa accāra-ddhaviriyam uddhaccaya samvatta-

ti, atilīnaviriyam kosajjāya samvattati. ||16|| tasmāt iha
 tvam Soṇa viriyasamatam adhiṭṭhaha indriyānam ca sa-
 matam paṭivijjha tattha ca nimittam gaṇhāhi. evam
 bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho
 bhagavā āyasmantaṃ Soṇam iminā oṛādena ovaḍitvā syya-
 thāpi nāma balavā puriso sammāññitam vā bhāṃ pasāreyya
 pasāritam vā bhāṃ sammāññeyya, evam eva Sītavanē āyasma-
 to Soṇassa sammakhe antarahito Gijjhakūṭe pabbate pātur-
 ahoṣi. ||17|| atha kho āyasmā Soṇo aparena samayena vi-
 riyasamatam adhiṭṭhāsi indriyānam ca samatam paṭivijjhi
 tattha ca nimittam aggahesi. atha kho āyasmā Soṇo eko
 vūpakattho appamatto ātāpi pahitatto viharanto na cīrass'
 eva yass' atthāya kulaputtā sammā eva agārasmā anagāri-
 yam pabbajanti, tad anuttaram brahmacariyapariyosānam
 diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja
 vihāsi, khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam,
 nāparam itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā
 Soṇo arahataṃ ahoṣi. ||18|| atha kho āyasmato Soṇassa ara-
 hattaṃ pattassa etad ahoṣi : yam nūnāhaṃ bhagavato santike
 aññam vyākareyyam ti. atha kho āyasmā Soṇo yena bhaga-
 vā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivā-
 detvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā
 Soṇo bhagavantaṃ etad avoca : ||19|| yo so bhante bhikkhu
 araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppa-
 ttasadattho parikkhigabbhavasamyojano sammāaññāvimutto,
 so cha tthānāni adhimutto hoti : nekkhammādhimutto hoti,
 pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādāna-
 kkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohā-
 dhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa
 āyasmato evam assa : kevalam saddhāmettakam nūna ayam
 āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etaṃ
 bhante evam dātṭhabbam. khīṇāsavo bhante bhikkhu vusi-
 tavā katakaraṇīyo karaṇīyam attānam asamanupassanto ka-
 tassa vā paṭicayam khayā rāgassa vitarāgattā nekkhammā-
 dhimutto hoti, khayā dosassa vitadosattā nekkhammādh-
 imutto hoti, khayā mohassa vītamohattā nekkhammādhimutto
 hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato
 evam assa : lābhasakkārasilokaṃ nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etaṃ . . .
 khayā rāgassa vitarāgattā pavivekādhimutto hoti, khayā do-
 sassa vitadosattā pavivekādhimutto hoti, khayā mohassa vi-
 tamohattā pavivekādhimutto hoti. ||22|| siyā kho pana
 bhante idh' ekaccassa āyasmato evaṃ assa : silabbataparā-
 māsaṃ nūna ayaṃ āyasmā sārato paccāgacchanto avyāpajjhā-
 dhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vitarā-
 gattā avyāpajjhādhimutto hoti, khayā dosassa vitadosattā
 avyāpajjhādhimutto hoti, khayā mohassa vitamohattā avyā-
 pajjhādhimutto hoti, ||23|| khayā rāgassa vitarāgattā
 upādānakkhayādhimutto hoti, khayā dosassa vitadosattā
 upādānakkhayādhimutto hoti, khayā mohassa vitamohattā
 upādānakkhayādhimutto hoti, khayā rāgassa vitarāgattā
 taṇhakkhayādhimutto hoti, khayā dosassa vitadosattā taṇha-
 kkhayādhimutto hoti, khayā mohassa vitamohattā taṇhakkha-
 yādhimutto hoti, khayā rāgassa vitarāgattā asammohādhim-
 mutto hoti, khayā dosassa vitadosattā asammohādhimutto
 hoti, khayā mohassa vitamohattā asammohādhimutto hoti.
 ||24|| evaṃ sammāvimuttacittassa bhante bhikkhuno bhusā
 ce pi cakkhaviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti,
 n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ
 hoti t̥hitaṃ ānejjappattaṃ vayaṃ c' assānupassati. bhusā ce
 pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jīvāviññeyyā
 rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā ma-
 nassa āpāthaṃ āgacchanti, n' ev' assa cittaṃ pariyādiyanti,
 amissikatam ev' assa cittaṃ hoti t̥hitaṃ ānejjappattaṃ
 vayaṃ c' assānupassati. ||25|| seyyathāpi bhante seḷo pabba-
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya
 āgaccheyya bhusā vātavut̥thi, n' eva naṃ saṃkampeyya na
 saṃpakampeyya na saṃpavedheyya, paccchimāya ce pi disāya
 — la — uttarāya ce pi disāya — la — dakkhiṇāya ce pi disā-
 ya . . . na saṃpavedheyya, evaṃ eva kho bhante evaṃ
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhaviññe-
 yyā rūpā . . . manoviññeyyā dhammā manassa āpāthaṃ
 āgacchanti, n' ev' assa cittaṃ . . . vayaṃ c' assānupassa-
 titi. ||26||

nakkhammaṃ adhimuttassa pavivekaṃ ca cetaso

avyāpajjhādhimuttassa upādānakkhayaṃ ca |

taṇhakkhayādhimuttassa asaṃmohaṇ ca cetaso
disvā āyatanuppādaṃ sammā cittaṃ vimuccati.]
tassa saṃmāvimuttassa santacittassa bhikkhuno
katassa paṭicayo n' atthi karapīyaṇ ca na vijjati.]
selo yathā ekagbano vātena na samīrati,
evaṃ rūpā rasā saddā gandhā phassā ca kevalā |
ittā dhammā anittā ca na pavedhenti tādino.
ñhiṭṭaṃ cittaṃ vip̐pamuttaṃ vayaṇ c' assānupaasati. || 27 ||

atha kho bhagavā bhikkhū āmantesi: evaṃ kho bhikkhave
kulaputtā aññaṃ vyākaraṇti. attho ca vutto attā ca anupanīto.
atha ca paṇ' idh' ekacce moghapurisā hasamānakaṃ maññe
aññaṃ vyākaraṇti, te pacchā vighātaṃ āpajjantīti. || 28 || attha
kho bhagavā āyasmantaṃ Soṇaṃ āmantesi: tvaṃ kho 'si
Soṇa sukhumaḷo. anujānāmi te Soṇa ekapālāsikaṃ upāhanan
ti. ahaṃ kho bhante asītisakaṭavāhehi raññaṃ ohāya agā-
rasmā anagāriyaṃ pabbajito sattahatthikaṇ ca anikaṃ. tassa
me bhavissanti vattāro: Soṇo Koḷiviso asītisakaṭavāhehi
raññaṃ ohāya agārasmā anagāriyaṃ pabbajito sattahatthi-
kaṇ ca anikaṃ, so dān' āyaṃ ekapālāsikāsu upāhanāsu satto
'ti. || 29 || sace bhagavā bhikkhusaṃghassa 'anujānissati,
aham pi paribhuñjissāmi, no ce bhagavā bhikkhusaṃghassa
anujānissati, aham pi na paribhuñjissāmi. attha kho bha-
gavā etasmim nidāne dhammikaṭṭhaṃ katvā bhikkhū āman-
tesi: anujānāmi bhikkhave ekapālāsikaṃ upāhanan. na
bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā
dhāretabbā, na gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya,
āpatti dukkaṭassā 'ti. || 30 || 1 ||

tena kho pana samayena chaḍḍaggiyā bhikkhū sabba-
nilikā upāhanāyo dhārenti — la — sabbapīṭikā upāhanāyo
dhārenti, sabbalohitikā up. dh., sabbamañjetthikā up. dh.,
sabbakarṇā up. dh., sabbamahānāgarattā up. dh., sabbama-
hānāmarattā up. dhārenti. manussā ujjhāyanti khijanti vi-
pācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam
attham ārocesuṃ. na bhikkhave sabbanilikā upāhanā dhā-
retabbā, na sabbapīṭikā upāhanā dhāretabbā . . . na sabba-
mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
dukkatassā 'ti. || 1 || tena kho pana samayena chaḍḍaggi-

yā bhikkhū nilakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohita-kavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nilakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||2|| tena kho pana samayena chaḥḥabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pālignuṭṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavi-sāṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicoḥikālikā up. dh., morapicchaparisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||3|| tena kho pana samayena chaḥḥabbaggiyā bhikkhū sīhacamma-parikkhaṭṭā upāhanāyo dhārenti, vyagghacamma-parikkhaṭṭā up. dh., dīpicamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kālakacamma. up. dh., ulūkacamma. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhacamma-parikkhaṭṭā upāhanā dhāretabbā . . . na ulūkacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||4||2||

atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacivarāṃ ādāya Rājagahaṃ piṇḍāya pāvasi aṇṇātarena bhikkhunaṃ pacchāsamāyena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aṇṇātaro upāsako gaṇaṃgaṇupāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā tam bhikkhum abhivādetvā etad avoca : ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālita 'ti. handa bhante upāhanāyo 'ti.

alam āvuso paṭikkhittā bhagavatā gaṇaṃgaṇupāhanā 'ti. gaṇbhā' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave omukkaṃ gaṇaṃgaṇupāhanam. na bhikkhave navā gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 2 || 3 ||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati. satthā anupāhano caṅkamattī therāpi bhikkhū anupāhanā caṅkamanti. chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesū pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesū pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissantīti. || 1 || atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamantīti. saccam bhagavā 'ti. vigaṇhi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā caṅkamissantīti. imo hi nāma bhikkhave gihī odātavasanā abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissantīti. || 2 || idha kho taṃ bhikkhave sobhetha yaṃ tumhe evaṃ svakkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etam bhikkhave appasannānaṃ vā pasādaya — la — vigaṇhitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbam. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 4 ||

tena kho pana samayena aññatarassa bhikkhuno pādakkhīlābādho hoti. taṃ bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhum pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad avoca : ||1|| kim imassa bhikkhave bhikkhumo ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imaṃ mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanam dhāretuṃ ti. ||2||5||

tena kho pana samayena bhikkhū adhotēhi pādehi mañcam pi piṭham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesuṃ. anujānāmi bhikkhave idāni mañcam vā piṭham vā abhirūhissāmi upāhanam dhāretuṃ ti. ||1|| tena kho pana samayena bhikkhū rattiyaṃ uposathaggam pi saṃnisajjam pi gacchantaṃ andhakāre khānam pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesuṃ. anujānāmi bhikkhave ajjhārāme upāhanam dhāretuṃ ukkam padīpaṃ kattaradaṇḍaṃ ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiyaṃ paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā mahāsaddā khaṭakhaṭasaddā anekavihitam tiracchānakatham kathentā seyyath' idaṃ : rājakatham, corakatham, mahāmattak., senāk., bhayak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ũātik., yānak., gāmuk., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhaṭṭhānak., pubbapetak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā kiṇṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appiēcā te ujjhāyanti khīyanti vipācenti : katham hi nēma chabbaggiyā bhikkhū rattiyaṃ paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessanti. atha kho te bhikkhū bhagavato etam attham ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū rattiyaṃ paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventiti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave kaṭṭhapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||4||6||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudaṃ bhagavā Bārāṇasiyaṃ viharatī Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinṇāni milāyanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samāṇā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinṇāni milāyanti. ekindriyaṃ samāṇā Sakyaputtiyā jīvaṃ viheṭhenti. ||1|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinṇāni milāyanti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurissā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinṇāni milāyanti. jīvasaṃsāro hi bhikkhave manussā rukkhasmiṃ. n' etaṃ bhikkhave appasannānaṃ vā paśādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti veḷutaruṇe chedāpetvā veḷupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read veḷu^o instead of tāla^o*) . . . na bhikkhave veḷupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||3||7||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi. anupubbenā cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudaṃ bhagavā Bhaddiyo viharatī Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi, muñjapād. k. pi k. pi, babbajapād. k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi, kambalapād. k. pi k. pi, riñcanti uddesaṃ paripuccham adhisīlam adhicittam adhipaññaṃ. ||1|| ye te bhikkhū appi-
cehā, te ujjhāyanti khīyanti vipācenti: katham hi nāma Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi . . . riñcissanti uddesaṃ paripuccham adhisīlam adhi-
cittam adhipaññaṃ ti. atha kho te bhikkhū bhagavato etam attham ārocesuṃ. saccam kira bhikkhave Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viha-
ranti, tiṇapādukaṃ karonti pi kārāpenti pi — la — riñcanti uddesaṃ . . . adhipaññaṃ ti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapu-
risā anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā vi-
harissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi — la — riñcissanti uddesaṃ paripuccham adhisīlam adhicittam adhi-
paññaṃ. n' etam bhikkhave appasannānaṃ vā pasādāya. ||2||
vigarahitvā dhammikatham katvā bhikkhū āmantesi: na
bhikkhave tiṇapādukā dhāretabbā, na muñjapādukā dhāre-
tabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh.,
na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p.
dh., na maṇimayā p. dh., na veluriyamayā p. dh., na phali-
kamayā p. dh., na kaṃsamayā p. dh., na kācamayā p. dh., na
tipumayā p. dh., na āśumayā p. dh., na tambalohamayā p.
dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhi-
kkhave kāci saṃkamanīyā pādukā dhāretabbā. yo dhāreyya,
āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādukāyo
dhuvatthāniyā asaṃkamanīyāyo, vaccapādukaṃ, passāvapā-
dukaṃ, ācamanapādukaṃ ti. ||3|| 8 ||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā
yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cāri-
kaṃ caramāno yena Sāvattī tad avasari. tatra sudam bha-
guvā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍi-
kassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvinam tarantinam visāṇesu pi gaṇhanti, kaṇṇesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhim pi abhirūhanti, rattacittāpi aṅga-jātaṃ chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā gāvinam tarantinam visāṇesu pi gaṇhanti — gha — seyyuthāpi gihī kāmabhogino 'ti. assosunī kho bhikkhū tesuṃ manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarāhitvā dhammīkathaṃ katvā bhikkhū āmantesī: na bhikkhave gāvinam visāṇesu gaṇetabbam, na kaṇṇesu gaṇetabbam, na gīvāya gaṇetabbam, na cheppāya gaṇetabbam, na piṭṭhī abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅga-jātaṃ chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatarī māretabbā. yo māreyya, yathā-dhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantaraṇa, purisayuttana pi itthantarena. manussā ujjhāyanti khiyanti vipācenti: seyyuthāpi Gaṇ-gā-mahiyāyā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññātaro bhikkhu Kosalesu janapadesu Sāvattihim gaṇehanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññātara-smim rukkhamaṇḍale nisīdī. manussā taṃ bhikkhuṃ disvā etaṃ avocuṃ: kathaṃ ayyo bhante gamissatīti. Sāvattihim kho ahaṃ āvuso gamissāmi bhagavantam dassanāya 'ti. ||1|| ehi bhante gamissāmi 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhitī. ehi bhante yānaṃ abhirūhā 'ti. ahaṃ āvuso paṭikkhittaṃ bhagavatā yānaṃ ti kukkaccāyanto yānaṃ nābhīrūhi. atha kho so bhikkhu Sāvattihim gantvā bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānassa yānaṃ ti. ||2|| atha kho bhikkhūnaṃ etaṃ ahosi: itthiyuttaṃ nu kho purisayuttaṃ nu kho 'ti. bhagavato etaṃ atthaṃ ārocesuṃ.

anujānāmi bhikkhave purisayuttaṃ hatthavaṭṭakaṃ ti. tena kho pana samayena aññatarassa bhikkhuno yānugghātena bālhataraṃ aphaṣu ahoṣi. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sivikaṃ pāṭaṇṅkin ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyath' idaṃ: āsandiṃ, pallaṅkaṃ, gonakaṃ, cittakaṃ, paṭikaṃ, paṭalikaṃ, tūlikaṃ, vikatikaṃ, uddhalomiṃ, ekantalomiṃ, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hatthatharaṃ, assattharaṃ, rathattharaṃ, ajinappaveṇiṃ, kadali-migapavarapaccattharaṃ, sauttaracchadaṃ, ubhatolohitakūpadhānaṃ. manussā viharacārikaṃ āhiṇḍantā paasitvā ujjhāyanti khyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. ||4|| na bhikkhave uccāsayanamahāsayanāni dhāretabbāni seyyath' idaṃ: āsandi, pallaṅko, gonako, cittakā, paṭikā, paṭalikā, tūlikā, vikatikā, uddhalomi, ekantalomi, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hatthattharaṃ, assattharaṃ, rathattharaṃ, ajinappaveṇi, kadali-migapavarapaccattharaṃ, sauttaracchadaṃ, ubhatolohitakūpadhānaṃ. yo dhāreyya, āpatti dukkaṭṭassa 'ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānīti mahācammāni dhārenti, sihaecammā, vyagghacammā, dipicammā. tāni mañcappamāyena pi chinnaṃ honti, piṭhappamāyena pi chinnaṃ honti, anto pi mañce paññattāni honti, bahi pi mañce paññattāni honti, anto pi piṭhe paññattāni honti, bahi pi piṭhe paññattāni honti. manussā viharacārikaṃ āhiṇḍantā paasitvā ujjhāyanti khyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave mahācammāni dhāretabbāni, sihaecammā, vyagghacammā, dipicammā. yo dhāreyya, āpatti dukkaṭṭassa 'ti. ||6|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittānīti gocammāni dhārenti. tāni mañcappamāyena pi chinnaṃ honti . . . bahi pi piṭhe paññattāni honti. aññataro pāpabhikkhu aññatarassa pāpupāsukassa kulūpako hoti. atha kho so pāpabhikkhu pubbaṃhasamayā nivāsetvā pattacivaraṃ ādāya yena tassa papupāsukassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkamī, upasamkamitvā taṃ pāpabhikkhum abhivādetvā ekamantaṃ nisīdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti tarunako abhirūpo dassaniyo pāsādiko citto seyyathāpi dipicchāpo. atha kho so pāpabhikkhu taṃ vacchakaṃ sakkaccaṃ upanijjhāyati. atha kho so pāpupāsako taṃ pāpabhikkhum etad avoca : kissa bhante ayyo imaṃ vacchakaṃ sakkaccaṃ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako taṃ vacchakaṃ vadhitvā cammaṃ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu taṃ cammaṃ saṃghātiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhīni taṃ pāpabhikkhum piṭṭhito-piṭṭhito anubandhi. bhikkhū evaṃ āhaṃsu : kissa ty āyaṃ āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. ahaṃ pi kho āvuso na jānāmi kena may āyaṃ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno saṃghāti lohitena makkhitā hoti. bhikkhū evaṃ āhaṃsu : ayaṃ pana te āvuso saṃghāti kiṃ katā 'ti. atha kho so pāpabhikkhu bhikkhūnaṃ etaṃ atthaṃ ārocesi. kiṃ pana tvaṃ āvuso pāpātīpāte samādapesīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu pāpātīpāte samādapessati. nanu bhagavatā anekapariyāyena pāpātīpāto garahito pāpātīpātā veramaṇī pasatthā 'ti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||9|| atha kho bhagavā etasmīṃ nidāne etasmīṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ pāpabhikkhum paṭipucchi : saccam kira tvaṃ bhikkhu pāpātīpāte samādapesīti. saccam bhagavā. kathaṃ hi nāma tvaṃ moghapurisa pāpātīpāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pāpātīpāto garahito, pāpātīpātā veramaṇī pasatthā. n' etaṃ moghapurisa appasannānaṃ vā pasādāya, vigarāhitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pāpātīpāte samādapetabbāṃ. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave gocammaṃ dhāretabbāṃ. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammaṃ dhāretabbāṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10||10||

tena kho pana samayena manussānaṃ mañcam pi pīṭham pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gihivikataṃ abhinisiditum, na tv eva abhinipajjitum ti. tena kho pana samayena vihārā cammabandhehi ogumphiyanti. bhikkhū kukkuccāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave bandhanamattaṃ abhinisiditum ti. || 1 || 11 ||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmaṃ pavisanti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave saupāhanena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmaṃ pavisitum. bhagavato etam atthaṃ ārocesum. amujānāmi bhikkhave gilānena bhikkhuna saupāhanena gāmaṃ pavisitum ti. || 1 || 12 ||

tena kho pana samayena āyasmā Mahākaccāno Avantisu viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccānassa upaṭṭhāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasaṅkamī, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho Soṇo upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccānaṃ etad avoca: yathā-yathāhaṃ bhante ayyena Mahākaccānena dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ujjhāvasatā ekantaparipunnāṃ ekantaparisuddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritum. icchāmi ahaṃ bhante kessamāssum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbajetu maṃ bhante ayyo Mahākaccāno 'ti. || 1 || dukkaraṃ kho Soṇa yāvajjivaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ, iṅha tvaṃ Soṇa tatth' eva agārikabhūto buddhānaṃ sāsaṇaṃ anuyonja kīlayuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahoṣi pabbajjābhisamkhāro so paṭippassambhi. dutiyaṃ pi kho Soṇo upāsako

Kuṭikanno — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasamkamī . . . pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇaṃ upāsakaṃ Kuṭikannaṃ pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhiikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇaṃ vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusamghaṃ sannipātāpetvā āyasmantaṃ Soṇaṃ upasampādesi. ||2|| atha kho āyasmato Soṇassa vassaṃ vutthassa rahogatassa paṭisallinassa evaṃ cetaso parivatakkō udapādi : suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ samnā-sambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayam paṭisallānā vutṭhito yenāyasmā Mahākaccāno ten' upasamkamī, upasamkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Soṇo āyasmantaṃ Mahākaccānaṃ etad avoca : ||3|| idha mayhaṃ bhante rahogatassa paṭisallinassa evaṃ cetaso parivatakkō udapādi : suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. gaccheyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujānātīti. sādhu sādhu Soṇa, gaccha tvam Soṇa taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. ||4|| dakkhissasi tvam Soṇa taṃ bhagavantaṃ pasādikaṃ pasādanīyaṃ santindriyaṃ santamānassaṃ uttamadamathasamathaṃ anuppatthaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. tena hi tvam Soṇa mama vacanena bhagavato pāle siraśā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde siraśā vandatīti, evaṃ ca vadehi : Avantidakkhiṇāpatho bhante appabhiikkhuko, tiṇṇaṃ me vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusamghaṃ sannipātāpetvā upasampadaṃ alaṭṭhaṃ. app eva nāma bhagavā Avantidakkhiṇāpatho appatarena gaṇena upasampadaṃ anujāneyya. ||5|| Avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā go-kaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṃgaṇapāhanam anujāneyya. Avantidakkhiṇāpatho bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpatho dhuvanahāsam anujāneyya. Avantidakkhiṇāpatho bhante cammāni attharaṇāni elakacammam ajacammam migacammam. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpatho cammāni attharaṇāni elakacammam ajacammam migacammam. app eva nāma bhagavā Avantidakkhiṇāpatho cammāni attharaṇāni anujāneyya elakacammam ajacammam migacammam. ||6|| etarahi bhante manussā nissimagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaram dinnam ti, te kukkucāyantā na sādīyanti mā no nissaggiyam ahoṣīti. app eva nāma bhagavā cīvare pariyāyam ācikkheyyā 'ti. evam bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisunītvā utthāyāsanā āyasmantaṃ Mahākaccānam abhivādetvā padakkhiṇam katvā senāsanam saṃsāmetvā pattacīvaram ādāya yena Sāvatti tena pakkāmi. ||7|| anupubbena yena Sāvatti Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkamī, upasaṃkamītvā bhagavantam abhivādetvā ekamantaṃ nisīdi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: imassānanda āgantukassa bhikkhuno senāsanam paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā ānāpeti imassa Ānanda āgantukassa bhikkhuno senāsanam paññāpehīti, icchati bhagavā tena bhikkhuna saddhiṃ ekavihāre vatthum, icchati bhagavā āyasmatā Soṇeṇa saddhiṃ ekavihāre vatthun ti yasmim vihāre bhagavā viharati tasmim vihāre āyasmato Soṇassa senāsanam paññāpesi. ||8|| atha kho bhagavā bahud eva rattim ajjhokāse vitināmetvā vihāram pāvisi. āyasmāpi kho Soṇo bahud eva rattim ajjhokāse vitināmetvā vihāram pāvisi. atha kho bhagavā rattiyaṃ paccūsasamayam paccuttthāya āyasmantaṃ Soṇam ajjhesi: paṭibhātu taṃ bhikkhu dhammo bhāsītu ti. evam bhante 'ti kho āyasmā Soṇo bhagavato paṭisunītvā sahbhū' eva atthakavaggikāni sarena abbhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodī: sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atthaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatthāya aneagalāya atthassa viññāpaniyā. kativasso si tvaṃ bhikkhū 'ti. ekavasso ahaṃ bhagavā 'ti. ||9|| kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsi. ciraṃ dittho me bhante kāmesu ādinavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

disvā ādinavaṃ loke ñatvā dhammaṃ nīrūpadhi
ariyo na ramati pāpe sāsane ramati suetī. ||10||

atha kho āyasmā Soṇo paṭisammodati kho maṃ bhagavā, ayaṃ khv assa kālo yaṃ me upajjhāyo paridassiti uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etaḍ avoca : upajjhāyo me bhante āyasmā Mahākaścāno bhagavato pāde sirasā vandati evaṃ ca vadati : Avantidakkhiṇāpatho . . . pariyāyaṃ āeikkheyyā 'ti. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : Avantidakkhiṇāpatho bhikkhave appabbhikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamaṇa gaṇeṇa upasampadaṃ. ||11|| tatr' ime paccantimā janapadā : puratthimāya disāya Kajaṅgalāya nāma nigamo, tassa pareṇa Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavati nāma nadi, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakaṇṇikāya nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usiraddhājō nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamaṇe gaṇeṇa upasampadaṃ. ||12|| Avantidakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭakhatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇaṃgaṇupāhanaṃ. Avantidakkhiṇāpathe bhikkhave nahānagarukā manussa udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānaṃ. Avantidakkhiṇāpathe bhikkhave cammāni attharaṇāni eḷakacammaṃ

ajacammaṃ migacammaṃ. seyyathāpi bhikkhave majjhi-
mesu janapadesu eragu moragu majjhāru jantu, evaṃ eva
kho bhikkhave Avantidakkhiṇāpathe sammāni attharaṇāni
eḷakacammaṃ ajacammaṃ migacammaṃ. anujānāmi bhi-
kkhave sabbapaccantimesu janapadesu sammāni attharaṇāni
eḷakacammaṃ ajacammaṃ migacammaṃ. idha pana bhi-
kkhave manussā nissimagaṭṭhānaṃ bhikkhūnaṃ cīvaraṃ denti
imaṃ cīvaraṃ itthannāmaṃ demā 'ti. anujānāmi bhi-
kkhave sādītum. na tāva taṃ gaṇanūpagam yāva na ha-
ttham gacchatīti. ||13||13||

cammakkhandhakaṃ pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānaṃ :

rājā Māgadho Soṇo ca asītisahassissaro
Sāgato Gijjhakūṭasmim bahuṃ dassesi uttarim |
pabbajjāraddha-bhijjūpsu vīṇaṃ ekapalāsikam,
nīlā, pītā, lohikā, mañjetthā, kaṇham eva ca, |
mahāraṅga-mahānāmā vaṭṭikā ca paṭikkhipi,
khallakā, puṭa-pāli ca, tūla-tittira-menḍ'-ajā, |
vicchikā mora-citrā ca, sīha-vyagghā ca, dīpikā,
ajin'-uddā, majjārī ca, kāḷa-luvaparikkhaṭā, |
phālit-upāhanā, khilā, 'dhotā-khānu-khaṭakhaṭā,
5 tūla-velu-tiṇaṃ o' eva, muñja-babbaja-hintalā, |
kamala-kambala-sovaṇṇā, rūpikā, maṇi, veluriyā,
phalika, kaṃsa-kācā ca, tipu-sīsali ca, tambakā, |
gāvi, yānaṃ, gilāno ca, purisayutta-sivikā,
sayanāni, mahācammā, gocammehi ca pāpako, |
gihīnaṃ, cammabaddhehi, pavisanti, gilāyano,
Mahākaccāyano Soṇo saren' atthakavaggikaṃ |
upasampadaṃ pañcagaṇaṃ gaṇaṃgaṇā dhuvasinā
cammattaraṇānuññāsī na tāva gaṇanūpagam
adās' ime vare pañca Soṇattherassa nāyako 'ti.

MAHĀVAGGA.

VI.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnaṃ sārādikena ābādheṇa phutṭhānaṃ yāgu pi pitā uggaecchati bhattam pi bhuttaṃ uggaecchati, te tena kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā. addasa kho bhagavā te bhikkhū kisse lūkhe dubbhaṇṇe uppaṇḍuppaṇḍukajāte dhammanisanthata-gatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthata-gattā 'ti. etarahi bhante bhikkhūnaṃ sārādikena ābādheṇa phutṭhānaṃ yāgu pi pitā uggaecchati bhattam pi bhuttaṃ uggaecchati, te tena kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā 'ti. || 1 || atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho bhikkhūnaṃ sārādikena ābādheṇa phutṭhānaṃ — la — dhammanisanthata-gattā. kiṃ nu kho ahaṃ bhikkhūnaṃ bhesajjaṃ anujāneyyaṃ, yaṃ bhesajjaṃ c' eva assa bhesajjasammataṃ ca lokassa āhārattaṃ ca phareyya na ca oḷāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahośi: imāni kho pañca bhesajjāni seyyath' idaṃ sappi navaṇitaṃ telaṃ madhu phāṇitaṃ bhesajjāni c' eva bhesajjasammataṇi ca lokassa āhārattaṃ ca pharanti na ca oḷāriko āhāro paññāyati. yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. || 2 || atha kho bhagavā āyauhasamayam paṭisallānā vutṭhito etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayhaṃ bhikkhave etad ahośi: imāni kho pañca bhe-

sajjāni — la — yaṃ nūcāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yaṃ pi tāni pākatikāni lūkhāni bhojanāni tāni pi na cchādenti, pag eva senesikāni. te tena o' eva sārādikena ābādhena phutthā iminā ca bhattācchanda-kena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhammanisanthata-gatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhammanisanthata-gattā 'ti. ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā 'ti. atha kho bhagavā etasmīṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vasehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave vasāni bhesajjāni acchavaśaṃ macchavaśaṃ sūśukāvasaṃ sūkaravaśaṃ gadrabhavaśaṃ kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsaṭṭhaṃ telapari-bhogena paribhuñjitun. ||1|| vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti tinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, anāpattīti. ||2||2||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ.

anujānāmi bhikkhave mūlāni bhesajjāni haliddaṃ siṅgi-
veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohiṇiṃ usīraṃ
bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mūlāni bhe-
sajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bho-
janiye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajivaṃ
paribaritaṃ, sati paccaye paribhuñjitum. asati paccaye pa-
ribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana
samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi piṭṭhehi
attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi
bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ kasāvehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ.
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ
kuṭajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi
kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti
na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yā-
vajivaṃ pariharitaṃ, sati paccaye paribhuñjitum. asati
paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ paṇṇehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ.
anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇaṃ
kuṭajap. peṭolap. sulasip. kappāsikap. yāni vā pan' aññāni
pi atthi paṇṇāni bhesajjāni, n' eva khādaniye khādaniyattaṃ
pharanti na bhojaniye bhojaniyattaṃ pharanti — la —.
||1||5||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ phalehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni
bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ haritakaṃ vibhita-
kaṃ āmalakaṃ goṭhaphalaṃ yāni vā pan' aññāni pi atthi
phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pha-
ranti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ jatūhi
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni
bhesajjāni hiṅgu hiṅgujatu hiṅgusipātikaṃ takam takapattim

takapaṇṇiṃ sajjulasam yāni vā pan' aññāni pi atthi jatūni bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —, ||1||7||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ loṇehi bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni bhesajjāni sāmuddaṃ kālalaṇaṃ sindhavaṃ ubbhidaṃ bilaṃ yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni patiggahetvā yāvajjivaṃ pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasisassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanaśrīkaṃ āhippanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū ten' upasaṃkamī, upasaṃkamitvā te bhikkhū etad avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhāma 'ti. ||1|| atha kho bhagavā etasmiṃ nidāne dhammikaṭṭhaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho kāyo vā duggandho, cuṇṇāni bhesajjāni, agilānassa chakanaṃ mattikaṃ rajanaupakkam. anujānāmi bhikkhave udukkhalaṃ musalaṃ ti. ||2||9||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ cuṇṇehi bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave cuṇṇacālanin ti. saṇṇehi attho hoti. anujānāmi bhikkhave dussacālanin ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā upaṭṭhahantā nāsakkhimsu ārogaṃ kātum. so sūkaraśūnaṃ gantvā āmakamaṃsaṃ khādi āmakalohitaṃ pivi, tassa so amanussikābādho paṭippassambhi. bhagavato etam atthaṃ

ārocesuṃ. anujānāmi bhikkhave ananussikābādho āmakamamsaṃ āmukalohitaṃ ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti. taṃ bhikkhuṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmenti. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhuṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etaṃ avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imaṃ mayaṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathāṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave añjanaṃ kāḷañjanaṃ rassañjanaṃ sotañjanaṃ gerukaṃ kapallaṃ ti. añjanupapisehehi attho hoti — gha — anujānāmi bhikkhave candanaṃ tagaraṃ kāḷānusāriyaṃ tālisaṃ bhaddamuttakaṃ ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-kesu pi sarāvakesu pi nikkhipanti. tiṇacūṇehi pi paṃsukehi pi okiriyanti — gha — anujānāmi bhikkhave añjanaṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaññajāniyo dhārenti sovaṇṇamayāṃ rūpiyamayaṃ manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gīhi kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave uccāvacaññajāni dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave atṭhamayaṃ dantamayāṃ visāṇamayāṃ nāḷamayāṃ veḷumayaṃ kaṭṭhamayaṃ jatumayaṃ phalamayaṃ lohamayaṃ saṅkhanābhimayaṃ ti. ||1|| tena kho pana samayena añjanaṃ apārutā honti. tiṇacūṇehi pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave apidhānaṃ ti. apidhānaṃ nipatati. anujānāmi bhikkhave suttakena bandhitvā añjanīyā bandhituṃ ti. añjanaṃ nipatati. anujānāmi bhikkhave suttakena sabbetuṃ ti. ||2|| tena kho pana samayena bhikkhū añguliyaññajanti. akkhini dukkhāni honti — la — anujānāmi bhikkhave añjanisalakāṇaṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaññajanisalakāyo dhārenti sovaṇṇamayāṃ rūpiyamayaṃ ma-

nussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti — la — na bhikkhave uccāvacā añjanisālākā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||3|| tena kho pana samayena añjanisālākā bhūmiyaṃ patitā pharusā hoti — la — anujānāmi bhikkhave salākodhāniyaṃ ti. tena kho pana samayena bhikkhū añjanim pi añjanisālākam pi hatthena pariharanti — la — anujānāmi bhikkhave añjavitthavikaṃ ti. aṃsabandhako na hoti — la — anujānāmi bhikkhave aṃsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena āyasmato Pilindavacchassa eisābhītāpo hoti — la — anujānāmi bhikkhave muddhani telakaṃ ti. na kkhamaniyo hoti — la — anujānāmi bhikkhave natthukammaṃ ti. natthu galati — la — anujānāmi bhikkhave natthukaraṇiṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā natthukaraṇiyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. na bhikkhave uccāvacā natthukaraṇi dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||1|| natthum visamaṃ āsiṃcanti. anujānāmi bhikkhave yamakanatthukaraṇiṃ ti. na kkhamaniyo hoti. anujānāmi bhikkhave dhūmaṃ pātun ti. tañ ūeva vattṇaṃ ālimpetvā pivanti. kaṇṭhaṃ dahati — la — anujānāmi bhikkhave dhūmanettan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni dhūmanettāni dhārenti . . . (comp. § I.) . . . sañkhanābhimayaṃ ti. tena kho pana samayena dhūmanettāni apārutāni honti, pāṇakā pavisanti — la — anujānāmi bhikkhave api dhānaṃ ti. tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti. anujānāmi bhikkhave dhūmanetta-thavikaṃ ti. ekato ghaṃsiyanti — la — anujānāmi bhikkhave yamakathavikaṃ ti. aṃsabandhako na hoti — la — anujānāmi bhikkhave aṃsabandhakam bandhanasuttakan ti. ||2||13||

tena kho pana samayena āyasmato Pilindavacchassa

vātābādho hoti. vejjā evaṃ āhamsu: telam pacitabban ti, anujānāmi bhikkhave telapākan ti. tasmīṃ kho pana telapāke majjāṃ pakkhipitabbaṃ hoti. anujānāmi bhikkhave telapāke majjāṃ pakkhipitun ti. tena kho pana samayena cha bbaḡgiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjāṃ telāṃ pātābbaṃ. yo piveyya, yathādhammo kāretabbo. anujānāmi bhikkhave yasmīṃ telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpaṃ majjapakkhittāṃ telāṃ pātun ti. ||1|| tena kho pana samayena bhikkhūnaṃ bahuna atipakkhittamajjāṃ telāṃ pakkāṃ hoti. atha kho bhikkhūnaṃ etad ahesi: kathaṃ nu kho atipakkhittamajje tele paṭipajjitabban ti. anujānāmi bhikkhave abbaññjanaṃ adhiṭṭhātun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaraṃ telāṃ pakkāṃ hoti, telabbhājanaṃ na samvujjati. anujānāmi bhikkhave tiṇi tumbāni lohatumbaṃ kaṭṭhatumbaṃ phalatumbaṃ ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa añṇavāto hoti. anujānāmi bhikkhave sedakammaṃ ti. na kkhamanīyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave bhaṇṇodakāṇ ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakotṭhakaṇ ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitaṃ mocetun ti. na kkhamanīyo hoti. anujānāmi bhikkhave lohitaṃ mocetvā visāṇena gaḥetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitaṃ honti. anujānāmi bhikkhave pādabbhāñjanaṃ ti. na kkhamanīyo hoti. anujānāmi bhikkhave pajjāṃ abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakammaṃ. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakaṇ ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkaṇ ti. ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikaṇ ti. vaṇabandhanacolena attho hoti. anujānāmi bhikkhave vaṇabandhanacolaṇ ti. vaṇo kaṇḍavati. anujānāmi bhikkhave sāsapakuṭṭena phositun ti. vaṇo kilijjitha.

anujānāmi bhikkhave dhūmaṃ kātun ti. vaṇamaṃsaṃ
 vutṭhāti. anujānāmi bhikkhave loṇasaṃkkaṃ rāyā
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-
 paṭelan ti. teluṃ galati. bhagavato etam atthaṃ āroce-
 suṃ. anujānāmi bhikkhave vikāsaṃ sabbam vaṇapaṭi-
 kammaṃ ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā dutṭho hoti. bhagavato etam atthaṃ ārocesuṃ. anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūṭhaṃ
 muttaṃ chārikaṃ mattikaṃ ti. atha kho bhikkhūnaṃ etaḍ
 ahoṣi: appaṭiggahitāni nu kho udāhu paṭiggahetabbāni ti.
 bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake
 sāmāṃ gabetvā paribhuñjitun ti. tena kho pana samayena
 aññatarena bhikkhunaṃ viṣaṃ pītaṃ hoti. anujānāmi bhi-
 kkhave gūṭhaṃ pāyetun ti. atha kho bhikkhūnaṃ etaḍ
 ahoṣi: appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yaṃ karonto paṭiggahāti sv eva
 paṭiggaho kato, na pana paṭiggahāpetabbo 'ti. ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti. anujānāmi bhikkhave sitāloḷiṃ pāyetun ti.
 tena kho pana samayena aññataro bhikkhu dutṭhagahaṇiko
 hoti. anujānāmi bhikkhave āmisakkhāraṃ pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno paṇḍuro-
 gābādho hoti. anujānāmi bhikkhave muttahaṇitakam
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepaṃ
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannaṃ kāyo hoti. anujānāmi bhikkhave virecanam pātun
 ti. acchakaññiyā attho hoti. anujānāmi bhikkhave accha-
 kaññikaṃ ti. akatayūṣeṇa attho hoti. anujānāmi bhi-
 kkhave akatayūṣaṃ ti. katākataṇa attho hoti. anujānāmi
 bhikkhave katākataṇ ti. paṭicchādanienena attho hoti.
 anujānāmi bhikkhave paṭicchādaniyaṃ ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rāja-
 gahe pabbhāraṃ soḍhāpeti leṇaṃ kattukāmo. atha kho
 rājā Māgadho Senīyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilin-

davacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ
 nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ
 Pilindavacchaṃ etad avoca : kim bhante tthero kārāpetīti.
 pabbhāraṃ mahārāja sodhāpemi lepaṃ kuttukāmo 'ti. attho
 bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā
 ārāmiko anuññāto 'ti. tena hi bhante bhagavantaṃ paṭi-
 pucchitvā mama āroceyyāthā 'ti. evaṃ mahārājā 'ti kho
 āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbi-
 sārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho
 rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya
 sandassesi samādapesi samuttejesi sampaharasesi. atha kho
 rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena
 dhammiyā kathāya sandassito samādapito samuttejito sampa-
 hamsito utthāyāsanaṃ āyasmantaṃ Pilindavacchaṃ abhivā-
 detvā padakkhipaṃ katvā pakkāmi. atha kho āyasmā
 Pilindavaccho bhagavato santike dūtaṃ pāhesi : rājā bhante
 Māgadho Seniyo Bimbisāro ārāmikaṃ dātukāmo. kathaṃ
 nu kho bhante paṭipajjitabban ti. atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmanesi :
 anujānāmi bhikkhave ārāmikaṃ ti. ||2|| dutiyam pi kho
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho
 ten' upasaṃkamī, upasaṃkamitvā āyasmantaṃ Pilindava-
 cchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno
 kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilinda-
 vacchaṃ etad avoca : anuññāto bhante bhagavatā ārāmiko
 'ti. evaṃ mahārājā 'ti. tena hi bhante ayyassa ārāmikaṃ
 dammitī. atha kho rājā Māgadho Seniyo Bimbisāro āyasma-
 to Pilindavacchassa ārāmikaṃ paṭisunītvā vissaritvā cirena
 satip paṭilabbhitvā aññatarāṃ sabbatthakaṃ mahāmatthaṃ
 āmanesi : yo mayā bhaṇe ayyassa ārāmiko paṭissuto dinno
 so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti.
 kivaṇeipaṃ nu kho bhaṇe ito hitaṃ hotīti. ||3|| atha kho so
 mahāmatto rattiyo vigaṇetvā rājānaṃ Māgadhaṃ Seniyaṃ
 Bimbisāraṃ etad avoca : pañca deva rattisatānīti. tena hi
 bhaṇe ayyassa pañca ārāmikasatāni dethā 'ti. evaṃ devā 'ti
 kho so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa
 paṭisunītvā āyasmato Pilindavacchassa pañca ārāmikasatāni
 pādāsi, pāṭiyekko gāmo nivīsī. Ārāmikagāmo 'ti pi naṃ

āhaṃsu, Pilindagāmo 'ti pi naṃ āhaṃsu. tena kho pana samayena āyasmā Pilindavaccho tasmīṃ gāmaṃ kulūpako hoti. atha kho āyasmā Pilindavaccho pubbaṃhasamayam nivāsetvā pattacivaram ādāya Pilindagāmam piṇḍāya pāvīsi. ||4|| tena kho pana samayena tasmīṃ gāmaṃ ussavo hoti, dārikā alaṃkatā mālākitā kiṇṇanti. atha kho āyasmā Pilindavaccho Pilindagāmaṃ sapadānam piṇḍāya caramāno yena aññatarassa ārāṃmikassa nivesanam ten' upasaṃkamī, upasaṃkamitvā paññatte āsane nisīdi. tena kho pana samayena tassā ārāṃmikinīyā dhītā aññe dārake alaṃkate mālākite passitvā rodati: mālāṃ me detha, alaṃkāraṃ me dethā 'ti. atha kho āyasmā Pilindavaccho taṃ ārāṃmikinīṃ etad avoca: kissāyaṃ dārikā rodatīti. ayaṃ bhante dārikā aññe dārake alaṃkate mālākite passitvā rodati: mālāṃ me detha, alaṃkāraṃ me dethā 'ti. kuto amhākaṃ duggatānaṃ mālā, kuto alaṃkāro 'ti. ||5|| atha kho āyasmā Pilindavaccho aññatarāṃ tiṇaṇḍupakaṃ gahetvā taṃ ārāṃmikinīṃ etad avoca: haṃ' imaṃ tiṇaṇḍupakaṃ tassā dārikāya sīse paṭimuñcā 'ti. atha kho sā ārāṃmikinī taṃ tiṇaṇḍupakaṃ gahetvā tassā dārikāya sīse paṭimuñci. sā ahosi suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādīsā rañño pi antepure suvaṇṇamālā. manussā rañño Māgadhaṃ Seniyassa Bimbisāraṃ ārocesuṃ: amukassa deva ārāṃmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādīsā devassa pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamaṃsayaṃ corikāya ābhata 'ti. atha kho rājā Māgadho Seniyā Bimbisāro taṃ ārāṃmikakulaṃ bandhāpesi. ||6|| dutiyam pi kho āyasmā Pilindavaccho pubbaṃhasamayam nivāsetvā pattacivaram ādāya Pilindagāmam piṇḍāya pāvīsi. Pilindagāmaṃ sapadānam piṇḍāya caramāno yena tassā ārāṃmikassa nivesanam ten' upasaṃkamī, upasaṃkamitvā paṭivissake pucchi: kaṃ imaṃ ārāṃmikakulaṃ gatan ti. etissā bhante suvaṇṇamālāya kāraṇā rañño bandhāpitan ti. atha kho āyasmā Pilindavaccho yena rañño Māgadhaṃ Seniyassa Bimbisāraṃ nivesanam ten' upasaṃkamī, upasaṃkamitvā paññatte āsane nisīdi. atha kho rājā Māgadho Seniyā Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkamī, upasaṃkamitvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnam

kho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ āyasmā Pilindavaccho etad avoca: ||7|| kissa mahārāja ārāṃmikakulaṃ bandhāpitaṃ ti. tassa bhante ārāṃmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādissā amhākam pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ corikāya ābbatā 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa pāsādaṃ suvaṇṇaṃ ti adhimucci, so ahosi sabbo sovaṇṇamayo. idaṃ pana te mahārāja tāvabahuṃ suvaṇṇaṃ kuto 'ti. aññātaṃ bhante, ayyassa eso iddhānubhāvo 'ti taṃ ārāṃmikakulaṃ muñcāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya parisāya uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassitaṃ ti attamaṇā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharimsu seyyath' idaṃ: sappiṃ navaṇitaṃ telaṃ madhuṃ phāṇitaṃ ti. pakatiyāpi ca āyasmā Pilindavaccho lābhi hoti, pañcannaṃ bhesajjānaṃ laddhaṃ-laddhaṃ parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddhaṃ-laddhaṃ kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāva-nāni pi thavikāyo pi pūretvā vātapānesu lugganti, tāni olīnavillāni tiṭṭhanti, undurehi pi viharā okiṇṇavikiṇṇā honti. manussā viharacārikāṃ āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: antokotṭhāgarikā ime samaṇā Sakyapattiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosun kho bhikkhū tesāṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccāṃ kira bhikkhave bhikkhū evarūpāya bāhullāya cetentīti. saccāṃ bhagavā. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: yāni kho pana tāni gilānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni seyyath' idaṃ: sappi navaṇitaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhūñjitabbāni, taṃ atikkāmayato yathādhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātābhāṇavāraṃ paṭhamāṃ.

atha kho bhagavā Sāvatthiyaṃ yathābhiraṇtaṃ viha-

ritvā yena Rājagahaṃ tena cārikaṃ pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaraṇaṃ okkamitvā guḷe piṭṭhaṃ pi chārikaṃ pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkuccāyanto sapaṛiso guḷaṃ na paribhuñjati, ye pi 'ssa sotabbaṃ maññanti, te pi guḷaṃ na paribhuñjanti. bhagavato etaṃ atthaṃ ārocesuṃ. kimatthiyā bhikkhave guḷe piṭṭhaṃ pi chārikaṃ pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya guḷe piṭṭhaṃ pi chārikaṃ pi pakkhipanti so ca guḷo tv eva saṃkhaṃ gacchati, anujānāmi bhikkhave yathāsukhaṃ guḷaṃ paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggaṃ jātaṃ, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapaṛiso muggaṃ na paribhuñjati, ye pi 'ssa sotabbaṃ maññanti, te pi muggaṃ na paribhuñjanti. bhagavato etaṃ atthaṃ ārocesuṃ. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukhaṃ muggaṃ paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovīraṃ apāyi, tassa so udaravātābādho paṭippasaṃbhi. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānaṃ loṇasovīraṃ, agilānaṃ udakasambhinnaṃ pānaparibhogena paribhuñjitun ti. ||3|| 16||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avāsari. tatra suduṃ bhagavā Rājagāhe viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāgyā phāsu hotīti sāmāṃ tilaṃ pi taṇḍulaṃ pi muggaṃ pi paññāpetvā anto vāsetvā anto sāmāṃ pacitvā bhagavato npanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālāṃ viditvā pucchanti, kālāṃ viditvā na pucchanti, atthasamhitāṃ tathāgatā pucchanti no anattasamhitāṃ, anattasamhite setuḡhāto tathāgatānaṃ. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā āyas-

mantam Ānandam āmantesi: kut' āyam Ānanda yāgū 'ti.
 atha kho āyasmā Ānando bhagavato etam attham ārocesi.
 ||2|| vigarahi buddho bhagavā: ananucchaviyam Ānanda
 ananulomikam appatirūpam assāmanakam akappiyam aka-
 ranīyam. katham hi nāma tvam Ānanda evarūpāya bāhullāya
 cetessasi. yad api Ānanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sāmam
 pakkam tad api akappiyam. n' etam Ānanda appasannānam
 vā pasādāya. vigarahitvā dhammikattham katvā bhikkhū
 āmantesi: na bhikkhave anto vuttham anto pakkam
 sāmam pakkam paribhuñjitabbam. yo paribhuñjeyya,
 āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti tiṇṇam
 dukkaṭānam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave vut-
 ttham bahi pakkam sāmam pakkam, tañ ce paribhuñjeyya,
 āpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena
 kho pana samayena bhikkhū bhagavatā sāmampāko paṭi-
 kkhitto 'ti punapāke kukkucāyanti. bhagavato etam attham
 ārocesum. anujānāmi bhikkhave punapākam pacitun ti.
 ||6|| tena kho pana samayena Rājagaham dubbhikkham ho-
 ti. manussā loṇam pi telam pi taṇḍulam pi khādaniyam pi
 ārāman āharanti, tāni bhikkhū bahi vāsentī, ukkapinḍakāpi
 khādanti corāpi haranti. bhagavato etam attham ārocesum.
 anujānāmi bhikkhave anto vāsetun ti. anto vāsetvā bahi
 pācentī, damakā parivārentī. bhikkhū avissatthā pari-
 buñjanti. bhagavato etam attham ārocesum. anujānāmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā
 bahutarāma haranti, appatarāma bhikkhūnam denti. bhaga-

vato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkam ti. ||7|| tena kho pana samayena sambhulā bhikkhū Kāsiṃ vassam vutthā Rājagaham gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūriṃ, bahuṃ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagaham Veluvanam Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. āciṇṇam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhīm paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. ||8|| khamaniyam bhagavā, idha mayam bhante Kāsiṃ vassam vutthā Rājagaham āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūriṃ, bahuṃ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyam passati kappiyakārako ca na hoti, sāmam gahetvā haritvā kappiyakārakam passitvā bhūmiyam nikkhipitvā paṭiggahāpetvā paribhañjitum. anujānāmi bhikkhave uggahitam paṭiggahitum ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhum uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yaṃ nūmaham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyam ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhīm sammodi. sammodaniyam katham saraṇiyam vitisāretvā ekamantaṃ atthāsi, ekamantaṃ gṛhito kho so brāhmaṇo bhagavantam etad avoca: adhivāsetu me bhante bhavam Gotamo svātanāya bhattam saddhīm bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhi-

bhāvena. atha kho so brāhmaṇo bhagavato adbhivāsanaṃ viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassā rattiyā accayena paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocēsi : kālo bho Gotama, nīṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā pattacivaraṃ ādāya yena tassa brāhmaṇassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatto āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamu-khaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ onītapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahapselvā utthāyāsanaṃ pa-kkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa bhagavato etad ahośi : yesaṃ kho mayā atthāya buddhapa-mukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuraṃ dassāmiti, te mayā pamuṭṭhā dātum. yaṃ nūnā-haṃ nave ca tile navañ ca madhuraṃ kolambehi ca ghaṭehi ca ārāmaṃ harāpeyyaṃ ti. atha kho so brāhmaṇo nave ca tile navañ ca madhuraṃ kolambehi ca ghaṭehi ca ārāmaṃ āharāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā ekamantaṃ atthāsi, ekamantaṃ tṛito kho so brāhmaṇo bha-gavantam etad avoca : ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuraṃ dassāmiti, te mayā pamuṭṭhā dātum. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navañ ca madhuraṃ ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipantī, sabbo ca saṃgho pa-vārito hoti, bhikkhū kukkucāyantaṃ na paṭigaṇhantī. paṭi-gaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nihatam bhuttāvinā pavāritena anāritam pari-bhuñjitum ti. ||4|| 18 ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa upatthākakulaṃ saṃghassa' atthāya khādani-yaṃ pāhesi : ayyassa Upanandassa dassetvā saṃghassa dā-tabbaṃ ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmaṃ piṇḍāya pavittṭho hoti. atha kho te manussā āramam gantvā bhikkhū pucchimsu: kamaṃ bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmaṃ piṇḍāya pavittṭho 'ti. idam bhante khādāniyaṃ ayyassa Upanandassa dassetvā saṃghassa dātabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. tena hi bhikkhave paṭiggahe tvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni payirupāsītvā divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭisaṃhanti. paṭisaṃhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave purebhattaṃ paṭiggaḥitaṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitun ti. ||2||19||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattṭhi tena cārikaṃ pakkāmi. anupubbenā cārikaṃ carumāno yena Sāvattṭhi tad avasari. tatra sudam bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikaassa ārame. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Sāriputtaṃ etad avoca: pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotīti. bhisehi ca me āvuso muḍālikāhi eā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammāñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammāñjeyya, evam eva Jetavane antarahito Mandākinīyā pokkharaniyā tiro pāturahosi. ||1|| addasa kho aññataro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantam, disvāna āyasmantaṃ Mahāmoggallānaṃ etad avoca: etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kema bhante ayyassa attho, kiṃ dammiti. bhisehi ca me āvuso attho muḍālikāhi eā 'ti. atha kho so nāgo aññataraṃ nāgaṃ āvāpesi: tena hi bhāṇe ayyassa bhise ca muḍālikāyo ca yāvad-atthaṃ deḥiti. atha kho so nāgo Mandākinīṃ pokkharaniṃ ogāhetvā soṇḍāya bhisaṃ ca muḍāliṃ ca abbāhītvā suvi-

kkhālitam vikkhāletvā bhaṇḍikam bandhitvā yenāyasmā Mahāmoggaḷlāno ten' upasaṃkhami. ||2|| atha kho āyasmā Mahāmoggaḷlāno seyyathāpi nāma balavā puriso sammāññitam vā bhāṇam pasāreyya pasāritam vā bhāṇam sammāññeyya, evam eva Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi. atha kho so nāgo āyasmato Mahāmoggaḷlānassa bhise ca muḍḍalikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. atha kho āyasmā Mahāmoggaḷlāno āyasmato Sāriputtassa bhise ca muḍḍalikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muḍḍalikāyo ca paribhuttassa kāyaḍāhābādho paṭippassambhi. bahū bhisā ca muḍḍalikāyo ca avasitthā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanaṭṭham pokkharatṭham bhuttāvinā pavāritena anātirittam paribhuñjitum ti. ||4|| **20**

tena kho pana samayena Sāvatthiyam bahum phalakhādanīyam ussannam hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalam na paribhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave abijam nibbatta-bijam akata-kappam phalam paribhuñjitum ti. ||1|| **21**

atha kho bhagavā Sāvatthiyam yathābhirantam viharitvā yena Rājagaham tena cārikam pakkāmi. anupubbe na cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagaham viharati Vajuvane Kalanda-kaniyāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāsagotto vejjo satthukammam karoti. atha kho bhagavā senāsana-cārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkhami. ||1|| addasa kho Ākāsagotto vejjo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca: āgacchatu bhavam Gotamo imassa bhikkhuno vaccaṃaggam passatu seyyathāpi godhā-

mukhaṇ ti. aha kho bhagavā mamaṇ khv āyaṇ moghapuri-
so uppanñetīti tuṇhihūto 'va paṇivattitvā etaṃmiṇ midāne
etaṃmiṇ pakaraṇe bhikkhusaṃghaṇ saṇṇipātāpetvā bhikkhū
paṇipucchi: atthi kira bhikkhave amukasaṃmiṇ vihāre bhikkhu
gīlāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno
ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-
sagotto vejje satthakammaṇ karotīti. ||2|| vigarahi buddho
bhagavā: ananucchaviyaṇ bhikkhave tassa moghapurisaṇa
ananulomikaṇ appaṭirūpaṇ assāmaṇakaṇ akappiyaṇ aka-
raṇiyaṇ. kathaṇ hi nāma so bhikkhave moghapuriso
sambādhe satthakammaṇ kārāpessatīti. sambādhe bhikkha-
ve sukkhumaṇ chavi, duropayo vaṇo, dupparihāraṇ satthaṇ.
n' etaṇ bhikkhave appasannānaṇ vā paṇādaya. vigara-
hitvā dhammikathaṇ katvā bhikkhū āmantesi: na bhi-
kkhave sambādhe satthakammaṇ kārāpetabbam. yo
kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana
samayena chabbaggiyā bhikkhū bhagavatā sattha-
kammaṇ paṭikkhittan ti vatthikammaṇ kārāpenti. ye
te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti:
kathaṇ hi nāma chabbaggiyā bhikkhū vatthikammaṇ kārā-
pessantīti. aha kho te bhikkhū bhagavato etaṇ atthaṇ
ārodesuṇ. saccam kira bhikkhave chabbaggiyā bhikkhū
vatthikammaṇ kārāpenti. saccam bhagavā. vigarahitvā
dhammikathaṇ katvā bhikkhū āmantesi: na bhikkhave
sambādhassa sāmantaṇ dvaṅgulā satthakammaṇ vā
vatthikammaṇ vā kārāpetabbam. yo kārāpeyya, āpatti
thullaccayassā 'ti. ||4|| 22 ||

aha kho bhagavā Rājagahe yathābhiraṇtaṇ viharitvā
yena Bārāṇasī tena cārikaṇ pakkāmi. anupabbena cāri-
kaṇ caramāno yena Bārāṇasī tad avasari. tatra sudam bha-
gavā Bārāṇasiyaṇ viharatī Isipatane migadāye. tena
kho pana समयena Bārāṇasiyaṇ Suppiyo ca upāsako
Suppiyā ca upāsikā ubhatopasannā honti dāyakaṇ kārakaṇ
saṃghupaṭṭhākā. aha kho Suppiyā upāsikā āraṇaṇ gantvā
vihārena vihaṇaṇ pariveṇena pariveṇaṇ upasaṃkamitvā bhi-
kkhū pucchati: ko bhante gīlāno, kaṇa kiṃ āhariyyatū
'ti. ||1|| tena kho pana समयena aññātarena bhikkhuno

virecanam pītaṃ hoti. atha kho so bhikkhu Suppiyaṃ upāsikaṃ etad avoca : mayā kho bhagini virecanam pītaṃ, attho me paṭicchādanīyena 'ti. sutthū ayya āhariyissatīti gharāṃ gantvā antevāsin ānāpesi : gaccha bhāṇe pavattamamsaṃ jānāhīti. evaṃ ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunitvā kevalakappaṃ Bārāṇasīṃ āhiṇḍanto na addasa pavattamamsaṃ. atha kho so puriso yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : n' atth' ayye pavattamamsaṃ, māghāto ujja 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādanīyaṃ alabhantassa ābādho vā abhivaddhissati kālamkiriya vā bhavissati, na kho me taṃ paṭirūpaṃ yāhaṃ paṭisaunitvā na harāpeyyaṃ ti potthanikaṃ gahetvā ūramaṃsaṃ ukkantitvā dāsiyā adāsi : handa je imaṃ maṃsaṃ sampādetvā amukasuniṃ vihāro bhikkhu gilāno tassa dajjehi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūraṃ veṭhetvā ovarakaṃ pavisitvā mañcakaṃ nipajji. ||3|| atha kho Suppiyo upāsako gharāṃ gantvā dāsiṃ pucchī : kahaṃ Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : kissa nipannāsīti. gilān' amhīti. kin te ābādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam atthiṃ ārocasi. atha kho Suppiyo upāsako acchariyaṃ vata bho abbhutaṃ vata bho yāva saddhāyaṃ Suppiyā pasannā, yatra hi nāma attano pi maṃsaṃ pariccattāni, kim pana imāya aṇṇaṃ kiñci adeyyaṃ bhavissatīti haṭṭho udaggo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisīno kho Suppiyo upāsako bhagavantaṃ etad avoca : adhivāsetu me bhante bhagavā svātanaṃ bhattaṃ saddhiṃ bhikkhusaṃgheṇā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padaakkhiṇaṃ katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi : kālo bhante nīṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaraṃ ādāya yena

Suppiyassa upāsakassa nīvesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena.

[[5]] atha kho Suppiyo upāsako yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthitaṃ kho Suppiyaṃ upāsakaṃ bhagavā etad avoca: kahaṃ Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussahatitī. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyaṃ upāsikaṃ pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahosi succhavi loma jāto.

[[6]] atha kho Suppiyo ca upāsako Suppiyā ca upāsikā ncehariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikā māhānubhāvutā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi loma jāto 'ti haṭṭhā udaggā buddhapamukhaṃ bhikkhusaṃghaṃ paṇṭena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onitapattapāṇiṃ ekamantaṃ nisīdissu. atha kho bhagavā Suppiyaṃ upāsakaṃ Suppiyaṃ ca upāsikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanā pakkāmi.

[[7]] atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhū paṭipucchi: ko bhikkhave Suppiyaṃ upāsikaṃ maṃsaṃ viññāpesīti. evaṃ vutte so bhikkhu bhagavantaṃ etad avoca: ahaṃ kho bhante Suppiyaṃ upāsikaṃ maṃsaṃ viññāpesin ti. āhاريyittha bhikkhū 'ti. āhاريyittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñji' āhaṃ bhagavā 'ti. paṭivekkhi tvam bhikkhū 'ti. nāhaṃ bhagavā paṭivekkhin ti. [[8]] vigarāhi buddho bhagavā: kathaṃ hi nāma tvam moghapurisa appaṭivekkhitvā maṃsaṃ paribhuñjissasi. manussamaṃsaṃ kho tayā moghapurisa paribhuttaṃ. n' etaṃ moghapurisa appasannānaṃ vā pasādāya. vigarāhitvā dhammikathaṃ katvā bhikkhū āmantesi: santi bhikkhave manussa saddhā pasannā, tehi attano pi maṃsāni pariccattāni. na bhikkhave manussamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā maṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. [[9]] tena kho pana samayena raṭṭho hatthi ma-

ranti. manussā dubbhikkhe hatthimamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam hatthimamsam denti, bhikkhū hatthimamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā hatthimamsam paribhuñjissanti. rājaṅgam hatthi, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave hatthimamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena raṇṇo assā maranti. manussā dubbhikkhe assamamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam assamamsam denti, bhikkhū assamamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā assamamsam paribhuñjissanti. rājaṅgam assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave assamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam sunakhamamsam denti, bhikkhū sunakhamamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā sunakhamamsam paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam attham ārocesum. na bhikkhave sunakhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam ahimamsam denti, bhikkhū ahimamsam paribhuñjanti. manussā ujjhāyanti khiyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā ahimamsam paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tūto kho Supasso nāgarājā bhagavantam etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihettheyyus. sādhu bhante ayyā ahimamsam na paribhuñjeyyuntī. atha kho bhagavā Supassam nāgarājānam dhammiyā kathāya sandasseesi — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne

dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ahimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||13|| tena kho pana samayena luddakā sihaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sihamāsaṃ denti. bhikkhū sihamāsaṃ paribhuñjitvā araṇṇe viharanti, sihā sihamāsaṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sihamāsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||14|| tena kho pana samayena luddakā vyagghaṃ hantvā, dipiṃ hantvā, acchaṃ hantvā, taracchaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ taracchamaṃsaṃ denti. bhikkhū taracchamaṃsaṃ paribhuñjitvā araṇṇe viharanti, taracchā taracchamaṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave taracchamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||15||23||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Andhakavindaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhīṃ addhatelasehi bhikkhusatehi. tena kho pana samayena jānapudā manussa bahū loṇaṃ pi telam pi taṇḍalam pi khadaniyaṃ pi sakateṣu āropetvā buddhapamukhassa bhikkhusaṃghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭiṃ labhissāma tadā bhattaṃ karissāma 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikaṃ caramāno yena Andhakavindaṃ tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭiṃ alabhantassa etad ahoṣi: atītāni kho me dve māsāni buddhapamukhaṃ bhikkhusaṃghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatiho hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. atha kho so brāhmaṇo bhattaggaṃ olokento dve nāddasa yāguṇ ca madhugoḷakaṇ ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkamī, upasaṃkamitvā āyasmantaṃ Ānantaṃ etad avoca: idha me bho Ānanda paṭipāṭiṃ alabhantassa etad ahoṣi: atītāni kho

me dve māsāni buddhapamukhaṃ bhikkhusaṃghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsattiho hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bho Ānanda bhattaggaṃ olovento dve na addasaṃ yāguṃ ca madhugolakaṃ ca. sac' āhaṃ bho Ānanda paṭiyādeyyaṃ yāguṃ ca madhugolakaṃ ca, paṭigaṇheyya me bhavaṃ Gotamo 'ti. tena hi brāhmaṇa bhagavantaṃ puccissāmi. ||3|| atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi brāhmaṇa paṭiyādehiti. atha kho so brāhmaṇo tassā rattiyā accayena pahūtaṃ yāguṃ ca madhugolakaṃ ca paṭiyādāpetvā bhagavato upanāmesi: paṭigaṇhātu me bhavaṃ Gotamo yāguṃ ca madhugolakaṃ cā 'ti. tena hi brāhmaṇa bhikkhūnaṃ dehiti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇbatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā etaḍ avoca: das' ime brāhmaṇa ānisaṃsā yāguyā, katame dasa. yaḡuṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti, yāgu pitā khudaṃ paṭihanati, pipāsaṃ vinodeti, vātaṃ anulometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. ime kho brāhmaṇa dasānisaṃsā yāguyā 'ti. ||5||

yo saññātānaṃ parudattabhojinaṃ kālena sakkaccaṃ dadāti yāguṃ

das' assa tñānāni anuppavacchati: āyuṃ ca vaṇṇaṃ ca sukhaṃ balaṃ ca,|

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsaṃ ca vyapaneti vātaṃ,

sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ sugatena vaṇṇitaṃ.|

tasmā hi yāguṃ alam eva dātum niccaṃ manussaena sukhattikena

dibbāni vā patthayatā sukhāni manussasobhāgyataṃ icchatā vā 'ti. ||6||

atha kho bhagavā tam brāhmaṇaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmim nidāno dhammikatharaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṃ ca madhugoḷakaṃ cā 'ti. || 7 || **24** ||

assosum kho manussā : bhagavatā kira yāgu anuññātā madhugoḷakaṃ cā 'ti. te kālass' eva bhojjayāguṃ paṭiyādenti madhugoḷakaṃ ca. bhikkhū kālass' eva bhojjayāguyā dhātā madhugoḷakena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatte-na svātanāya buddhapamukho bhikkhusaṃgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattaassa etad ahoṣi : yaṃ nūnāhaṃ adḍhatelasannaṃ bhikkhusatānaṃ adḍhatelasāni maṃsapātisatāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātiṃ upanāmeyyaṃ ti. || 1 || atha kho so taruṇapasanno mahāmatto tassā rattiyā accayena paṇṭaraṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā adḍhatelasāni ca maṃsapātisatāni bhagavato kālaṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ ten' upasaṃkamī, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. || 2 || atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivisati. bhikkhū evaṃ āhamsu : thokaṃ āvuso dehi thokaṃ āvuso dehīti. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ adḍhatelasāni ca maṃsapātisatāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātiṃ upanāmesāmiti. paṭigaṇhatha bhante yāvadatthan ti. na kho mayaṃ āvuso etaṃkāraṇā thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālass' eva bhojjayāguyā dhātā madhugoḷakena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāmā 'ti. || 3 || atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāguṃ paribhuñjissanti, na cāhaṃ na paṭibalo yāvadatthaṃ dātun ti kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusaṃghaṃ pa-

nītena khādaniyena bhojaniyena sabattiḥā santappetvā sampa-
 vāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ
 nisīdi. ekamantaṃ nisinnam kho taruṇapasannaṃ mahā-
 mattaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā
 samuttojetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. || 4 || aha
 kho tassa taruṇapasannassa mahāmattassa acirapakkantassa
 bhagavato ahud eva kukkuceam ahu vippaṭisāro: alābhā vata
 me, na vata me lābhā, dulladdham vata me, na vata me su-
 laddham, yo 'ham kupīto anattamano āsādanāpekkho bhi-
 kkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā
 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ
 vā 'ti. aha kho so taruṇapasanno mahāmatto yena bhagavā
 ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā
 ekamantaṃ nisīdi. ekamantaṃ nisinnam kho so taruṇapa-
 sanno mahāmatto bhagavantam etad avoca: idha mayham
 bhante acirapakkantassa bhagavato ahud eva kukkuceam
 ahu vippaṭisāro: alābhā vata me, na vata me lābhā, dullad-
 dham vata me, na vata me suladdham, yo 'ham kupīto
 anattamano āsādanāpekkho bhikkhūnam patte pūrento aga-
 māsīm bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā
 bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. kiṃ nu kho
 mayā bhante bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. || 5 ||
 yadaggena tayā āvuso svātanāya buddhapamukho bhikkhu-
 saṃgho nimantito, tadaggena te bahum puññaṃ pasū-
 taṃ, yadaggena te ekamekena bhikkhunā ekamekaṃ si-
 tthaṃ paṭiggahitaṃ, tadaggena te bahum puññaṃ pasū-
 taṃ, saggā te āraddhā 'ti. aha kho so taruṇapasanno
 mahāmatto lābhā kira me, suladdham kira me, bahum kira
 mayā puññaṃ pasūtaṃ, saggā kira me āraddhā 'ti baṭṭho
 udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam
 katvā pakkāmi. || 6 || aha kho bhagavā etasmim nidāne
 etasmim pakarane bhikkhusaṃgham sannipātāpetvā bhikkhū
 paṭipucchi: saccam kira bhikkhave bhikkhū aññatra ni-
 mantitā aññassa bhojjayāgum paribhuñjanti, saccam bha-
 gavā vigarahi buddho bhagavā: katham hi nāma te bhi-
 kkhave moghapurisa aññatra nimantitā aññassa bhojjayāgum
 paribhuñjissanti. u' etaṃ bhikkhave appasaṇṇānam vā pa-
 sādāya. vigarahitvā dhammikatham katvā bhikkhū āmante-

si: na bhikkhave aññatra nimantitena aññassa bhoggayāgu paribhuñjitabbā. yo paribhuñjeyya, yathā-dhammo kāretabbo 'ti. ||7||25||

atha kho bhagavā Andhakavinde yathābhirantaṃ viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belaṭṭho Kaccāno Rājagahā Andhakavindaṃ addhānameggapaṭipanno hoti pañcamattehi sakatasatehi sabbehi' eva gulakumbhapārehi. addasa kho bhagavā Belaṭṭham Kaccānaṃ dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmim rukkhamūle nisīdi. ||1|| atha kho Belaṭṭho Kaccāno yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ tīhito kho Belaṭṭho Kaccāno bhagavantaṃ etad avoca: icchāmi' aham bhante ekamekassa bhikkhuno ekamekam gulakumbham dātun ti. tena hi tvaṃ Kaccāna ekaṃ yeva gulakumbham āharā 'ti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā ekaṃ yeva gulakumbham ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ etad avoca: āhaṇo bhante gulakumbho, kathāham bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna bhikkhūnaṃ guḷam dehīti. ||2|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā bhikkhūnaṃ guḷam datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna bhikkhūnaṃ guḷam yāvadatttham dehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā bhikkhūnaṃ guḷam yāvadatttham datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo yāvadatttho bahu cāyaṃ guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna bhikkhū guḷehi santappēhīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā bhikkhū guḷehi santappesi. ekacce bhikkhū patte pi pūresuṃ parissāvanāni pi thavikēyo pi pūresuṃ. ||3|| atha kho Belaṭṭho Kaccāno bhikkhū guḷehi santappetvā bhagavantaṃ etad avoca: santappitā bhante bhikkhū guḷehi bahu cāyaṃ guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. tena

hi tvaṃ Kaccāna vighāsādānaṃ guḷaṃ dehīti. evaṃ bhante 'ti kho, Belaṭṭho Kaccāno bhagavato paṭisaṇṭvā vighāsādānaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante vighāsādānaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna vighāsādānaṃ yāvadatthaṃ guḷaṃ dehīti. ||4|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisaṇṭvā vighāsādānaṃ yāvadatthaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante vighāsādānaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna vighāsāde guḷehi santappehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisaṇṭvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresuṃ piṭakāni pi ucehaṅge pi pūresuṃ. ||5|| atha kho Belaṭṭho Kaccāno vighāsāde guḷehi santappetvā bhagavantaṃ etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. nāhaṃ taṃ Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇi-yā pajāya sadevamanussāya yassa so guḷo paribhutto samnā pariṇāmaṃ gaccheyya aññatra tathāgatassa vā tathāgatasāvakaṃ vā. tena hi tvaṃ Kaccāna taṃ guḷaṃ appaharite vā chaḍḍehi appānake vā udake opilāpehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisaṇṭvā taṃ guḷaṃ appānake udake opilāpesi. ||6|| atha kho so guḷo udake pakkhitto ciccitāyati ciccitāyati saṃdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto udake pakkhitto ciccitāyati ciccitāyati saṃdhūpāyati sampadhūpāyati, evaṃ eva so guḷo udake pakkhitto ciccitāyati ciccitāyati saṃdhūpāyati sampadhūpāyati. atha kho Belaṭṭho Kaccāno samviggo lomahaṭṭhujāto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belaṭṭhassa Kaccānassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ sagga-kathaṃ kāmānaṃ ādīnavaṃ okāraṃ samkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yudā bhagavā aññāsi Belaṭṭhaṃ Kaccānaṃ kallacittaṃ muducittaṃ vinivaraṇacittaṃ udaggacittaṃ paṇānacittaṃ, atha yā buddhānaṃ sāmukkarasikā dhammadesanā taṃ pakāsesi — la — evaṃ eva Bela-

ttassa Kaccānassa tasmim yeva āsane viraṇaṃ vitatnalaṃ
 dhammacakkhurū udapādi yaṃ kiñci samudayadhammaṃ
 sabbam taṃ nirodhadhamman ti. ||8|| atha kho Belaṭṭho
 Kaccāno diṭṭhadhammo pattadhammo vidadadhammo pariyo-
 gāḥhadhammo tippavioṛkiccho vigatakathampkatho vesāraṇṇa-
 ppatto aparappaecayo satthu sāsane bhagavantam etad avoca:
 abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante
 nikkujjitaṃ vā ukkujjeyya — la — evam eva bhagavatā ane-
 kapariyāyena dhammo pakāsito. es' āham bhante bhaga-
 vantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca,
 upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ sara-
 ṇaṃ gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikaṃ caramāno yena
 Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe
 viharati Veḷuvane Kalandakanivāpe. tena kho pana
 samayena Rājagahe guḷo ussanno hoti. bhikkhū gilānass'
 eva bhagavatā guḷo anuññāto no agilānassa 'ti kukkuccā-
 yantā guḷaṃ na bhuñjanti. bhagavato etam atthaṃ āroce-
 sum. anujānāmi bhikkhave gilānassa guḷaṃ, agilānassa
 guḷodakan ti. ||1|| **27** ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
 yena Pātāligāmo tena cārikaṃ pakkāmi mahatā bhikkhu-
 saṃghena saddhim adḍhatelasehi bhikkhusatehi. atha kho
 bhagavā anupubbena cārikaṃ caramāno yena Pātāligāmo
 tad avasari. assosum kho Pātāligāmikā upāsakā: bhagavā
 kira Pātāligāmaṃ anupatto 'ti. atha kho Pātāligāmikā
 upāsakā yena bhagavā ten' upasaṃkamipsu, upasaṃkamitvā
 bhagavantam abhivādetvā ekamantaṃ nisidipsu, ekamantaṃ
 nisiṇṇe kho Pātāligāmike upāsake bhagavā dhammiyā ku-
 thāya sandassesi samādapesi samuttejesi sampahaṃsesi. ||1||
 atha kho Pātāligāmikā upāsakā bhagavatā dhammiyā kathā-
 ya sandassitā samādapitā samuttejitā sampahaṃsitā bhaga-
 vantaṃ etad avocum: adhivāsetu no bhante bhagavā āvasa-
 thāgāraṃ saddhim bhikkhusaṃghena 'ti. adhivāsesi bhagavā
 tuṃhībhāvena, atha kho Pātāligāmikā upāsakā bhagavato
 adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā

padakkhiṇaṃ katvā yena āvasathāgāraṃ ten' upasaṃkamim-
su, upasaṃkamitvā sabbasanthariṃ santhataṃ āvasathāgāraṃ
santharitvā āsanāni paññāpetvā udakamaṇikaṃ patiṭṭhāpetvā
telapadīpaṃ āropetvā yena bhagavā ten' upasaṃkamimsu,
upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ
atṭhaṃsu. ||2|| ekamantaṃ tṭhā kho Pāṭaligāmikā upāsakā
bhagavantaṃ etad avocum: sabbasanthariṃ santhataṃ bhante
āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patiṭṭhāpi-
to, telapadipo āropito, yassa dāni bhante bhagavā kālaṃ
maññatīti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacivaraṃ ādāya saddhiṃ bhikkhusaṃghena yena āvasa-
thāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhā-
letvā āvasathāgāraṃ pavisitvā majjhimāṃ thambhaṃ nissāya
puratthimābhimukho nisīdi. bhikkhusaṃgho pi kho pāde
pakkhāletvā āvasathāgāraṃ pavisitvā pacchimāṃ bhittim
nissāya puratthimābhimukho nisīdi bhagavantaṃ yeva pura-
kkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā
āvasathāgāraṃ pavisitvā puratthimaṃ bhittim nissāya pa-
cehimābhimukhā nisīdimsu bhagavantaṃ yeva purakkha-
tvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc'
ime gahapatayo ādinavā dussīlassa sīlavipattiyā. katame
pañca. idha gahapatayo dussīlo sīlavipanno pamādhādhikara-
ṇaṃ mahatiṃ bhogajānaṃ nigacchati, ayaṃ paṭhamo ādinavo
dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussī-
lassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ
dutiyo ādinavo dussīlassa sīlavipattiyā. puna ca paraṃ ga-
hapatayo dussīlo sīlavipanno yaṇ ād eva parisāṃ upasaṃka-
mati yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gaha-
patiparisāṃ yadi samaṇaparisāṃ avisārado upasaṃkamati
maṅkubbhūto, ayaṃ tatiyo ādinavo dussīlassa sīlavipattiyā.
puna ca paraṃ gahapatayo dussīlo sīlavipanno sammūlho
kālaṃ karoti, ayaṃ catuttho ādinavo dussīlassa sīlavipattiyā.
puna ca paraṃ gahapatayo dussīlo sīlavipanno kāyassa bhedā
paraṃ maraṇā apāyaṃ duggatiṃ viupātāṃ nirayaṃ upa-
pajjati, ayaṃ pañcama ādinavo dussīlassa sīlavipattiyā. ime
kho gahapatayo pañca ādinavā dussīlassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo silavā silasampanno appamādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavato silasampannaṃ kalyāṇo kittisaddo abbhuggacchati, ayaṃ duttiyo ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavā silasampanno yaṇ ñad eva paṇisaṃ upasaṃkamati yadi khattiyapaṇisaṃ yadi brāhmaṇapaṇisaṃ yadi gahapatipaṇisaṃ yadi samaṇapaṇisaṃ viśārado upasaṃkamati amaṇkubhūto, ayaṃ tatiyo ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavā silasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso silavato silasampadāya. puna ca paraṃ gahapatayo silavā silasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso silavato silasampadāya. ime kho gahapatayo pañca ānisaṃsā silavato silasampadāyā 'ti. ||5||

atha kho bhagavā Pāṭaligāṃmike upāsake bahud eva rattiṃ dhammiyā kathāya sundassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi: abhikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññathā 'ti. evaṃ bhante 'ti kho Pāṭaligāṃmikā upāsakā bhagavato paṭisaṃvitvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. ||6||

atha kho bhagavā acirapukkantesu Pāṭaligāṃmikesu upāsakesu suññāgāraṃ pāvisi. tena kho pana samayena Sunīdhavassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjinaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūṇasaṃmayā paccutthāya dībbera cakkhunaṃ visuddhena atikkantaṃ ānusaṅgaṃ sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmiṃ padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmiṃ padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmiṃ padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: ke nu kho te Āmunda Pāṭaligāme nagaraṃ māpentīti. Sunīdhavassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjīnaṃ paṭibāhāyā 'ti. seyyathāpi Ānanda devehi Tāvatinsehi saddhiṃ mantetvā evaṃ eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjīnaṃ paṭibāhāyā. idhāhaṃ Ānanda rattiyaṃ paccūsaṃayaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena utikkantamānusakena sambahulā devatāyo . . . nicānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanam yāvataṃ vaṇṇipatho idaṃ agganagaraṃ bhavissati Pāṭaliputtam paṭubhedanam. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ katham saraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhamsu, ekamantaṃ ṭhitā kho Sunidhavassakārā Magadhamahāmattā bhagavantaṃ etad avocaṃ: adhivāsetu no bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇḍibhāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhivāsaṃ viditvā pakkamimsu. ||9|| atha kho Sunidhavassakārā Magadhamahāmattā paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ: kālo bho Gotama, nittṭhitam bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paṇḍatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onitapattapāṇiṃ ekamantaṃ nisīdīsu, ekamantaṃ nisīne kho Sunidhavassakāre Magadhamahāmatte bhagavā imāhi gāthāhi anumodi: ||10||

yasmīṃ padese kappeti vasaṃ paṇḍitajātiyo,
silavantettha bhojetvā saññate brahmacariye |
yā tattha devatā āsuṃ tāsāṃ dakkhiṇam ādise,
tā pūjitā pūjayanti, mānitā mānayanti naṃ,|

tato naṃ anukampanti mātā puttāṃ va orasaṃ.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhavassakāre Magadhamahāmatta
imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||11|| tena
kho pana samayena Sunidhavassakārā Magadhamahāmattā
bhagavantāṃ piṭṭhito-piṭṭhito anubaddhā honti, yen' aṇṇa sa-
maṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ
nāma bhavissati, yena tittheṇa Gaṅgaṃ nadiṃ uttarissati
taṃ Gotamatitthaṃ nāma bhavissatīti. atha kho bhaga-
vā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahosi.
atha kho bhagavā yena Gaṅgā nadi ten' upasaṃkamī. tena
kho pana samayena Gaṅgā nadi pūrā hoti samatitthikā kākā-
peyyā. manussā aññe nāvaṃ pariyesanti aññe uḷumpaṃ
pariyesanti aññe kullaṃ bandhanti orā pāraṃ gantukāma.
||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariye-
sante aññe uḷumpaṃ pariyesante aññe kullaṃ bandhante orā
pāraṃ gantukāme, disvāna seyyathāpi nāma balavā puriso
sammīḷjitāṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samm-
iṇṇe, evaṃ eva Gaṅgāya nadiyā orimāre antarahito pā-
rimāre pacceṭṭhāsi saddhiṃ bhikkhusaṃghena. atha kho
bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ
udānesi :

ye taranti appavaṃ saraṃ setuṃ katvāna vissajja pallalāni,
kullaṃ hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atha kho bhagavā yena Koṭigāmo ten' upasaṃkamī. tatra
sudaṃ bhagavā Koṭigāme viharati. tatra kho bhagavā
bhikkhū āmantesi : catunnaṃ bhikkhave ariyasaccānaṃ an-
anubodhā appaṭivedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhā-
vitaṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. katamesaṃ
catunnaṃ. dukkhassa bhikkhave ariyasaccassa ananubodhā
appaṭivedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitaṃ saṃ-
saritaṃ mamañ c' eva tumhākañ ca. dukkhasamudayassa ari-
yasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodha-
gāminipaṭipadāriyasaccassa ananubodhā appaṭivedhā evaṃ
idaṃ dīghaṃ addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c'
eva tumhākañ ca. ||1|| tayidaṃ bhikkhave dukkhaṃ ariya-

saccam anubuddham paṭividdham, dukkhasamudayam ariya-saccam anubuddham paṭividdham, dukkhanirodham ariya-saccam anubuddham paṭividdham, dukkhanirodhagāminī pa-paṭipadā ariyasaccam anubuddham paṭividdham, uechinna bhavatanhā, khīṇā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānam yathābhūtam adassanā
samsītam dīgham addhānam tāsu-tāsv eva jātisu.
tāni etāni dīṭṭhāni, bhavanetti samūhatā,
uechinnam mūlam dukkhassa, n' atthi dāni punabbhavo
'ti. ||2||29||

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigā-mam anuppatto 'ti. atha kho Ambapālī gaṇikā bhadrāni-bhadrāni yānāni yojāpetvā bhadrām yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyaṃ niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||1|| ekamantaṃ nisinnaṃ kho Ambapālīm gaṇikā bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahāsesī. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahāsitā bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesī bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsanam viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhinam katvā pakkāmi. ||2|| assosun kho Vesālikā Licchavi: bhagavā kira Koṭigāmam anuppatto 'ti. atha kho Vesālikā Licchavi bhadrāni-bhadrāni yānāni yojāpetvā bhadrām-bhadrām yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyaṃ niyyāsun bhagavantam dassanāya. appekacce Licchavi nīlā honti nīlavannaṃ nīlavatthā nīlālamkāra, appekacce Licchavi pītā honti pītavannaṃ pītavatthā pītālamkāra, appekacce Licchavi lohitaṃ honti lohītavannaṃ lohītavatthā lohītālamkāra, appekacce Licchavi odātā honti odātavannaṃ odātavatthā odātālamkāra. atha kho Ambapālī gaṇikā daharānam-dāharānam Licchavinam isāya isam yuge-na yugam cakkena cakkam akkheṇa akkham paṭivaṭṭesi. ||3||

atha kho te Licchavi Ambapāliṃ gaṇikaṃ etad avocum :
 kissa je Ambapāli daharānaṃ-daharānaṃ Licchavīnaṃ īsāya
 īsaṃ yugena yugaṃ cakkena cakkam akkhena akkham
 paṭivatteṣīti. tathā hi pana mayā ayyaputtā svātanaṃ
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je
 Ambapāli amhākaṃ etaṃ bhattaṃ satasahassenā 'ti. sace pi
 ayyaputtā Vesālīṃ sāhāraṃ dajjeyyātha, n' eva dajjāhaṃ
 taṃ bhattaṃ ti. atha kho te Licchavi aṅguli poṭhesum :
 jī' amhā vata bho ambakāya, parājit' amhā vata bho
 ambakāyā 'ti. ||4|| atha kho te Licchavi yena bhagavā
 ten' upasaṃkamimsu. addasa kho bhagavā te Licchavi dū-
 rato 'va āgacchante, diśvāna bhikkhū āmantesi : yehi bhi-
 kkhave bhikkhūhi devā Tāvatisā aditṭhapubbā, oloketha
 bhikkhave Licchaviparisāṃ apaloketha bhikkhave Licchavi-
 parisāṃ upasaṃpharatha bhikkhave Licchaviparisāṃ Tāvatiṃ-
 saparisāṃ ti. atha kho te Licchavi yāvatikā yānassa bhūmi
 yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho te
 Licchavi bhagavā dhammiyā kathāya sandassesi samādapesi
 samuttejesi sampahāpsesi. atha kho te Licchavi bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-
 hāpsitā bhagavantam etad avocum : adhivāsetu no bhante
 bhagavā svātanaṃ bhattaṃ saddhīṃ bhikkhusamghenā 'ti.
 adhivuttho 'mhi Licchavi svātanaṃ Ambapāliyā gaṇikāya
 bhattaṃ ti. atha kho te Licchavi aṅguli poṭhesum : jī'
 amhā vata kho ambakāya, parājit' amhā vata bho ambakāyā
 'ti. atha kho te Licchavi bhagavato bhāsitaṃ abhinanditvā
 anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhi-
 ñam katvā pakkamimsu. ||5|| atha kho bhagavā Koṭigāme
 yathābhirantaṃ viharitvā yena Nātikā ten' upasaṃkami.
 tatra sudam bhagavā Nātike viharati Giṇṇjakāvasathe.
 atha kho Ambapāli gaṇikā tassā rattiya accayena sako ārāme
 paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato
 kālāṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha
 kho bhagavā pubbaṃhasamayaṃ nivāsetvā pattacīvaram ādā-
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasaṃkami,
 upasaṃkamitvā paṇāṭte āsane nisīdi saddhīṃ bhikkhu-

samghena. atha kho Ambapāli gaṇikā buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantaṃ bhuttāvim oṇi-tapattapaṇiṃ ekamantaṃ nisidi. ekamantaṃ nisinnā kho Ambapāli gaṇikā bhagavantaṃ etad avoca: imāhaṃ bhante Ambapālivanāṃ buddhapamukhassa bhikkhusamghassa dammīti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā Ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvanaṃ ten' upa-samkami. tatra sudam bhagavā Vesālīyaṃ viharati Ma-hāvane Kūṭāgārasālāyaṃ. ||6||30||

Licchavibhāṇavāraṃ niṭṭhitaṃ.

tena kho pana samayena abhiññātā-abhiññātā Licchavi santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassaṃ parisāyaṃ nisīno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ kho so bhagavā arahāṃ sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavi santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. yaṃ nūnāhaṃ taṃ bhagavantaṃ dassanāya upasamkameyyaṃ arahantaṃ sammāsambuddhaṃ ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātaputto ten' upasamkami, upasamkamitvā nigaṇṭhaṃ Nātaputtaṃ etad avoca: icchāhaṃ ahaṃ bhante samaṇaṃ Gotamaṃ dassanāya upasamkamitvaṃ ti. kiṃ pana tvaṃ Sīha kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasamkamissasi. samaṇo hi Sīha Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantaṃ dassanāya so paṭippassambhī. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavi santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ . . . sammāsambuddhaṃ ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sihassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññātā . . . vaṇṇaṃ bhāsanti. tatiyam pi kho Sihassa senāpatissa etad ahoṣi: nissamsayam . . . saṃghassa vaṇṇaṃ bhāsanti. kiṃ hi me karissanti nigaṇṭhā apalokitā vā anapalokitā vā. yaṃ nūnāhaṃ anapaloketvā 'va nigaṇṭhe taṃ bhagavantam daṣṇāyā upasaṃkameyyam arahantaṃ sammā-sambuddhaṃ ti. || 3 || atha kho Siho senāpati pañcahi rathasatehi divādivassa Vesālīyā niyyāsi bhagavantaṃ daṣṇāyā. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Siho senāpati bhagavantaṃ etad avoca: sutam meṭam bhante: akiriyaṇḍo samaṇo Gotamo, akiriyaṇḍa dhammaṃ deseti tena ca sāvake vinetīti. ye te bhante evaṃ āhaṃsu: akiriyaṇḍo samaṇo Gotamo, akiriyaṇḍa dhammaṃ deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādi na ca bhagavantaṃ abhūtena abbhācikkhanti dhammassa ca anudhammaṃ vyākaraṇti. na ca koci suhadhammiko vādānuvādo gārayhaṭṭhānaṃ āgacchati, anabbhakkhātukāmā hi mayaṃ bhante bhagavantaṃ ti. || 4 ||

atthi Siha pariyaṇḍo yena maṃ pariyaṇḍena sammā vadamāno vadeyya: akiriyaṇḍo samaṇo Gotamo, akiriyaṇḍa dhammaṃ deseti tena ca sāvake vinetīti. atthi Siha pariyaṇḍo yena maṃ pariyaṇḍena sammā vadamāno vadeyya: kiriyaṇḍo samaṇo Gotamo, kiriyaṇḍa . . . vinetīti. atthi Siha pariyaṇḍo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. atthi Siha pariyaṇḍo yena maṃ . . . vadeyya: jegucchi samaṇo Gotamo, jegucchitāya . . . vinetīti. atthi Siha pariyaṇḍo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. atthi Siha pariyaṇḍo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. atthi Siha pariyaṇḍo yena maṃ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Siha pariyaṇḍo yena maṃ . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetīti. || 5 || katu-mo ca Siha pariyaṇḍo yena maṃ pariyaṇḍena sammā vadamāno vadeyya: akiriyaṇḍo samaṇo Gotamo, akiriyaṇḍa dhammaṃ

deseti tena ca sāvake vinetīti. ahaṃ hi Siha akiriyaṃ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ahaṃ hi Siha kiriyaṃ vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa anekavihitānaṃ kusalānaṃ dhammānaṃ kiriyaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ||6|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. ahaṃ hi Siha ucchedaṃ vadāmi rūgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. ahaṃ hi Siha jegucchāmi kāyaduccaritena vacīduccaritena manoduccaritena anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ jegucchitāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. ||7|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. ahaṃ hi Siha vinayāya dhammaṃ desemi rūgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. tapanīyaṃ ahaṃ Siha pāpake akusale dhamme vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. yassa kho Siha tapanīyaṃ pāpakā akusalā dhammā pahinā uccinnamūlā tālā vatthukatā anabhāvaṃ katā āyatiṃ anuppādadhammā taṃ ahaṃ tapassī vadāmi. tathāgatassa kho Siha tapanīyaṃ pāpakā akusalā dhammā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Siha āyatim gabbhaseyyā punabbhavābhiniḍḍatti pahinā ucchinnaṃ ōlā tālā vattthukutā anabbhavaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Siha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Siha assattho paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Siho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ ti. anuvijjakāraṃ kho Siha karoḥi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karoḥi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakaṃ labhivā kevalakappaṃ Vesālīṃ patākaṃ parihareyyuṃ Siho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karoḥi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammaṃ ca bhikkhusamghaṃ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ ti. ||10|| digharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : digharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. sutam metam bhante : samaṇo Gotamo evam āha : mayham eva dānaṃ dātabbam, na aññesaṃ dānaṃ dātabbam, mayham eva sāvakaṇaṃ dānaṃ dātabbam, na aññesaṃ sāvakaṇaṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakaṇaṃ dinnam mahapphalam, na aññesam sāvakaṇaṃ dinnam mahapphalam ti. atha ca pana maṃ bhagavā nigaṇṭhesu pi dāne samādapeti. api ca bhante mayam ettha kālam jānissāma. es' āhaṃ bhante tatiyaṃ pi bhagavantam saraṇaṃ gacchāmi . . . saraṇaṃ gatan ti. ||11|| atha kho bhagavā Sihassa senāpatissa anupubbikatham kathesi seyyath' idam: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātānāya bhattam saddhīm bhikkhusamghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Siho senāpati bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Siho senāpati aññataram purisaṃ āpāpesi: gaccha bhaṇe pavattamamsaṃ jānāhiti. atha kho Siho senāpati tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitaṃ bhattam ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena Sihassa senāpatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhīm bhikkhusamghena. ||12|| tena kho pana samayena sambahulā nigaṇṭhā Vesāliyaṃ rathiyāya rathiyaṃ siṅghātakena siṅghātakaṃ bāhā paggayha kandanti: ajja Sihena senāpatinā thullaṃ posaṃ vadhitvā samassa Gotamassa bhattam katam, tam samaso Gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiceekammaṃ ti. atha kho aññataro puriso yena Siho senāpati ten' upasaṃkami, upasaṃkamitvā Sihassa senāpatissa upakaṇṇake ārocasi: yagghe bhante jāneyyāsi, ete sambahulā nigaṇṭhā Vesāliyaṃ rathiyāya rathiyaṃ siṅghātakena siṅghātakaṃ bāhā paggayha kandanti: ajja . . . uddissakataṃ maṃsaṃ paribhuñjati paṭiceekammaṃ ti. alam ayyo digharattam pi te āyasmantā avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā samghassa, na ca pana te āyasmantā jiranti taṃ bhagavantam asatā tucchā musā 'va abbhūtena abbhācikkhantā, na ca mayam jīvitaṃ pi seṇiceca pāpaṃ jivitā voropeyyāmā 'ti. ||13|| atha kho Siho senāpati buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvim ontipattappā-
 ñim ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Siham
 senāpatim bhagavā dhammiyā kathāya sandassetvā . . .
 sampahamsetvā utthāyāsanā pakkāmi. atha kho bhagavā
 etasmim nidāne dhammikatham katvā bhikkhū āmantesi : na
 bhikkhave jānaṃ uddissakataṃ mamsaṃ paribhuñji-
 tabbam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi
 bhikkhave tikoti-perisuddham macchamamsaṃ adiṭṭham
 asutaṃ aparissākitan ti. ||14|| 31||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabhapiṇḍā sukarā uñchena paggahena yāpetum. atha
 kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso pa-
 rivitakko udapādi : yāni tāni mayā bhikkhūnaṃ anuññā-
 tāni dubbhikkhe dussasse dullabhapiṇḍe anto vuttham anto
 pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīha-
 tam purebhattam paṭiggahitam vanatṭham pokkharatṭham,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho
 bhagavā sāyaṇhasamayam paṭisallānā vutthito āyasmantaṃ
 Ānandaṃ āmantesi : yāni tāni Ānanda mayā bhikkhū-
 naṃ anuññātāni . . . paribhuñjantīti. paribhuñjanti bha-
 gavā 'ti. ||1|| atha kho bhagavā etasmim nidāne etasmim
 pakarape dhammikatham katvā bhikkhū āmantesi : yāni
 tāni bhikkhave mayā bhikkhūnaṃ anuññātāni dubbhikkhe
 dussasse dullabhapiṇḍe anto vuttham anto pakkam sāmam pa-
 kkam uggahitapaṭiggahitakam tato nīhatam purebhattam pa-
 ṭiggahitam vanatṭham pokkharatṭham, tān' āham ajjatagge
 paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sā-
 mam pakkam uggahitapaṭiggahitakam paribhuñjitabbam. yo
 paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nī-
 hatam purebhattam paṭiggahitam vanatṭham pokkharatṭham
 bhuttāvinaṃ pavāritena anatirittam paribhuñjitabbam. yo
 paribhuñjeyya, yathādhammo kāretabbo 'ti. ||2|| 32||

tena kho pana samayena jānapadā manussā bahum lonam
 pi telam pi taṇḍulam pi khādaniyam pi sakatēsu āropetvā
 bahārāmakotṭhake sakataparivattam karitvā acchanti yadā
 paṭipātim labhissāma tadā bhattam karissāma 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā
 Ānando ten' upasamkamimso, upasamkamitvā āyasmantaṃ
 Ānandaṃ etad avocum : idha bhante Ānanda bahūṃ loṇaṃ
 pi telam pi taṇḍulam pi khādaniyam pi sakateṣu āropetvā
 tiṭṭhanti mahā ca megho uggato. kathaṃ nu kho bhante
 Ānanda paṭipajjitabban ti. atha kho āyasmā Ānando bhagava-
 to etaṃ atthaṃ ārocesi. ||1|| tena h' Ānanda saṃgho paccanti-
 maṃ vihāraṃ kappiyabhūmiṃ sammanutvā tattha vāse-
 tu yaṃ saṃgho ākaṅkhati vihāraṃ vā addhayogaṃ vā pāsā-
 daṃ vā hammiyaṃ vā guhaṃ vā. evañ ca pana bhikkhave
 sammannitabbo : vyattena bhikkhunā paṭibaleṇa saṃgho nā-
 petabbo : suṇātu me bhante saṃgho. yadi saṃghassa patta-
 kallam, saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sam-
 manneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho
 itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. yassā-
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā
 sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya.
 sammato saṃghena itthannāmo vihāro kappiyabhūmi. kha-
 mati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmti. ||2||
 tena kho pana samayena manussā tatth' eva sammutiyaṃ ka-
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-
 denti maṃsāni koṭṭenti kaṭṭhāni phārenti. assosi kho bha-
 gavā rattiyaṃ paccūsasamayam paccuṭṭhāya uccāsaddaṃ mahā-
 saddaṃ kākoravasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ
 āmantesi : kiṃ nu kho so Ānanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva
 sammutiyaṃ kappiyabhūmiyā yāguyo pacanti bhattāni pacanti
 sūpāni sampādenti maṃsāni koṭṭenti kaṭṭhāni phārenti, so
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha
 kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū
 āmantesi : na bhikkhave sammuti kappiyabhūmi pari-
 bhūñjitabbā. yo paribhūñjeyya, āpatti dukkaṭassa. anujā-
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikaṃ
 gonisādikam gaḥapatiṃ ti. ||4|| tena kho pana samayena
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-
 yyanti, tāni bhikkhū bahi tṭhapenti. ukkapiṇḍakāpi
 khādanti corāpi haranti. bhagavato etaṃ atthaṃ ārocesuṃ.
 anujānāmi bhikkhave sammutiṃ kappiyabhūmiṃ pa-

ribhuñjitum. anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikam gonisādikam gahapatim sammu-
tin ti. ||5|| **33**||

catuvisatibhāṇavāram niṭṭhitam.

tena kho pana samayena Bhaddiyanagare Meṇḍako
gahapati paṭivasati, tassa evarūpo iddhānubbhāvo hoti: sīsam
nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkhā dhaññāssa dhārā opatitvā dhaññāgāraṃ pū-
reti. bhariyāya evarūpo iddhānubbhāvo hoti: ekañ ñeva
āḷhakathālikam upanisiditvā ekañ ca sūpavyañjanakam dāsa-
kammakaraporisaṃ bhattena parivisati, na tāva taṃ khīyati
yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubbhāvo hoti:
ekañ ñeva sahasatthavikam gahetvā dāsakammakaraporisassa
chammāsikam vetanam deti, na tāva taṃ khīyati yāv' assa
hatthagatā. ||1|| supisāya evarūpo iddhānubbhāvo hoti: ekañ
ñeva catudonikam piṭakam upanisiditvā dāsakammakarapori-
sassa chammāsikam bhattam deti, na tāva taṃ khīyati yāva sā
na vuṭṭhāti. dāsassa evarūpo iddhānubbhāvo hoti: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho
rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite
Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo
iddhānubbhāvo: sīsam nahāyitvā dhaññāgāraṃ sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññāssa dhārā opatitvā
dhaññāgāraṃ pūreti. bhariyāya evarūpo iddhānubbhāvo:
ekañ ñeva āḷhakathālikam upanisiditvā ekañ ca sūpavyañja-
nakam dāsakammakaraporisaṃ bhattena parivisati, na tāva
taṃ khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānu-
bbhāvo: ekañ ñeva sahasatthavikam gahetvā dāsakammaka-
raporisassa chammāsikam vetanam deti, na tāva taṃ khīyati
yāv' assa hatthagatā. ||3|| supisāya evarūpo iddhānubbhāvo:
ekañ ñeva catudonikam piṭakam upanisiditvā dāsakammaka-
raporisassa chammāsikam bhattam deti, na tāva taṃ khīyati
yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubbhāvo: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||4|| atha kho
rājā Māgadho Seniyo Bimbisāro aññataram sabbatthakam
mahāmattam āmantesi: amhākam kira bhāṇe vijite Bhaddi-
yanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubbhāvo; sīsam . . . satta sītāyo gacchanti. gaccha bhāṇe jānāhi, yathā mayā sāmāṃ diṭṭho evaṃ tava diṭṭho bhavissatīti. evaṃ devā 'ti kho so mahāmatto raṇṇo Māgadhaṣṣa Seniyassa Bimbisārassa paṭisunītvā caturaṅginīyā senāya yena Bhaddiyaṃ tena pāyāsī. ||5|| anupubbena yena Bhaddiyaṃ yena Meṇḍako gahapati ten' upasaṃkamī, upasaṃkamītvā Meṇḍakam gahapatim etad avoca: ahaṃ hi gahapati raṇṇā ānatto: ambhakaṃ kira bhāṇe vijite . . . diṭṭho bhavissatīti. passāma te gahapati iddhānubbhāvan ti. atha kho Meṇḍako gahapati sīsam nahāyitvā dhaṇṇāgāraṃ sammajjāpetvā bahidvāre nisīdi, antalikkhā dhaṇṇassa dhārā opatitvā dhaṇṇāgāraṃ pūresi. diṭṭho te gahapati iddhānubbhāvo, bhariyāya te iddhānubbhāvaṃ passissāmā 'ti. ||6|| atha kho Meṇḍako gahapati bhariyaṃ āpāpesi: tena hi caturaṅginim senam bhattena parivisāhīti. atha kho Meṇḍakassa gahapatissa bhariyā ekaṃ ūeva ājjakathālikam upanīsiditvā ekaṃ ca sūpavyañjanakam caturaṅginim senam bhattena parivisi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati bhariyāya pi iddhānubbhāvo, puttassa te iddhānubbhāvaṃ passissāmā 'ti. ||7|| atha kho Meṇḍako gahapati puttam āpāpesi: tena hi tāta caturaṅginīyā senāya chammāsikam vetanam dehīti. atha kho Meṇḍakassa gahapatissa putto ekaṃ ūeva saḥassatthavikam gabetvā caturaṅginīyā senāya chammāsikam vetanam adāsi, na tāva taṃ khīyati yāv' assa hatthagatā. diṭṭho te gahapati puttassa pi iddhānubbhāvo, suṇisāya te iddhānubbhāvaṃ passissāmā 'ti. ||8|| atha kho Meṇḍako gahapati suṇisam āpāpesi: tena hi caturaṅginīyā senāya chammāsikam bhattam dehīti. atha kho Meṇḍakassa gahapatissa suṇisā ekaṃ ūeva catudonikam piṭakam upanīsiditvā caturaṅginīyā senāya chammāsikam bhattam adāsi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati suṇisāya pi iddhānubbhāvo, dāsassa te iddhānubbhāvaṃ passissāmā 'ti. mayham kho sāmī dāsassa iddhānubbhāvo khette passitabbo 'ti. ahaṃ gahapati diṭṭho te dāsassa pi iddhānubbhāvo 'ti. atha kho so mahāmatto caturaṅginīyā senāya punad eva Rājagaham paccāgacchi, yena rājā Māgadho Senīyo Bimbisāro ten' upasaṃkamī, upasaṃkamītvā raṇṇo Māgadhaṣṣa Seniyassa Bimbisārassa etam attham āroceti. ||9||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelahehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudantaṃ bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: samaṇo khulu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddiyaṃ anuppatto Bhaddiye viharati Jātiyāvane. taṃ kho pana bhagavantantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi so bhagavā araham sammāsambuddho vijjācaranasampaṇṇo sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so imaṃ lokantaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavaredeti, so dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ satthaṃ savyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpaṇaṃ arahantaṃ dassanaṃ hotīti. ||11|| atha kho Meṇḍako gahapati bhadraṇi-bhadraṇi yānaṇi yojāpetvā bhadraṇa yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā niyyāsi bhagavantantaṃ dassanāya. addasaṃsu kho sambahulā titthiyā Meṇḍakaṃ gahapatiṃ dūrato 'va āgacchantantaṃ, disvāna Meṇḍakaṃ gahapatiṃ etad avocaṃ: kaṃhaṃ tvaṃ gahapati gacchasīti. gacchāṃ' ahaṃ bhanta bhagavantantaṃ samaṇaṃ Gotamaṃ dassanāyā 'ti. kiṃ pana tvaṃ gahapati kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasaṃkamissasi, samaṇo hi gahapati Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12|| atha kho Meṇḍakassa gahapatissa etad ahosi: nissamsayaṃ kho so bhagavā araham sammāsambuddho bhavissati yathā yime titthiyā usuyyanti, yāvatikā yānassa bhūmi yānena gantvā yānaṃ paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Meṇḍakassa gahapatissa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānukathaṃ — la — aparappaccayo satthu sāsaṇe bhagavantantaṃ etad avoca: abhikkantaṃ bhanta — gha — upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāpupetaṃ sarayaṃ

gatan ti, adhivāsetu ca me bhanto bhagavā svātānāya bhātāṃ saddhīm bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibbhāvena. ||13|| atha kho Meṇḍako gahapati bhagavato adhivāsanaṃ veditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāposi: kālo bhanto, niṭṭhitam bhanta ti. atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaraṃ ādāya yena Meṇḍakassa gahapatiassa nivesanaṃ ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhīm bhikkhusamghena. ||14|| atha kho Meṇḍakassa gahapatiassa bhariyā ca putto ca sunisā ca dāso ca yena bhagavā ten' upasamkamimāsu, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimāsu. tesam bhagavā anupubbikaṭṭhaṃ kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocaṃ: — gha — ete mayaṃ bhante bhagavantam saraṇaṃ gacchāma dhammaṃ ca bhikkhusamghaṃ ca, upāsake no bhagavā dhāretu ajjatagge pāpupete saraṇaṃ gato 'ti. ||15|| atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojaniyena sahaṭṭhā santappetvā sampavāretvā bhagavantam bhuttāvaṃ onitapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Meṇḍako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddiye viharati, tāva ahaṃ buddhapamukhasa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Meṇḍakaṃ gahapatiṃ dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ pakkāmi. ||16||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā Meṇḍakaṃ gahapatiṃ anāpucchā yena Aṅguttarāpo tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhīm addhate lasaṃ bhikkhusatehi. assosi kho Meṇḍako gahapati: bhagavā kira yena Aṅguttarāpo tena cārikaṃ pakkanto mahatā . . . bhikkhusatehīti. atha kho Meṇḍako gahapati dāse ca kammakare ca ānāpesi: tena hi bhāṇe bahum loṇaṃ pi telam pi taṇḍulam pi khādaniyaṃ pi sakāsesu āropetvā āgacchatha, addhate lasāni ca gopālakasatāni addhate lasāni dhenusatāni ādāya āgacchantu, yattha bhagavantam passissāma tattha taruṇena khīrena bhojessāma 'ti. ||17|| atha kho Meṇḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi.
 atha kho Meṇḍako gahapati yena bhagavā ten' upasaṅkami,
 upasaṅkamitvā bhagavantam abhivādetvā ekamantam utthā-
 si. ekamantam tīto kho Meṇḍako gahapati bhagavantam
 etad avoca: adhiṇāsetu me bhante bhagavā avātanāya bha-
 ttam saddhim bhikkhusamghenā 'ti. adhiṇāsesi bhagavā
 tuṇhibhāvena. atha kho Meṇḍako gahapati bhagavato
 adhiṇāsanam viditvā bhagavantam abhivādetvā padakkhiṇam
 katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiya
 accayena paṇitam khādaniyam bhojaniyam paṭiyādapetvā
 bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhuttan
 ti. ||18|| atha kho bhagavā pubbaṇhasammayam nivāsetvā
 pattācivaram ādāya yena Meṇḍakassa gahapatissa parivesanā
 ten' upasaṅkami, upasaṅkamitvā paṇṇatte āsane nisīdi sa-
 ddim bhikkhusamghena. atha kho Meṇḍako gahapati adḍha-
 telasāni gopālakasatāni āpāpesi: tena hi bhante ekamekaṃ
 dhenum gahetvā ekamekassa bhikkhumo upatiṭṭhatha taruṇe-
 na khīrena bhojessāmā 'ti. atha kho Meṇḍako gahapati
 buddhapamukham bhikkhusamgham paṇṇitena khādaniyena
 bhojaniyena sahatthā santappesi sampavāresi taruṇena ca
 khīrena. bhikkhū kukkucāyanta khīram na paṭigaṇhanti.
 paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho
 Meṇḍako gahapati buddhapamukham bhikkhusamgham pa-
 ṇṇitena khādaniyena bhojaniyena sahatthā santappetvā sampa-
 vāretvā taruṇena ca khīrena bhagavantam bhuttāvim onīta-
 pattapaṇim ekamantam nisīdi. ekamantam nisinnā kho
 Meṇḍako gahapati bhagavantam etad avoca: santi bhante
 maggā kantārā appodakā appabbakkhā na sukarā apātheyye-
 na gantum. sādhu bhante bhagavā bhikkhūnam pātheyyam
 anujānātu 'ti. atha kho bhagavā Meṇḍakam gahapatim
 dhammiyā kathāya sandassevā . . . sampahamsetvā utthā-
 yasanā pakkāmi. ||20|| atha kho bhagavā etasmiṃ nidāne
 dhammikatham katvā bhikkhū āmantesi: anujānāmi bhi-
 kkhave pañca gorāse khīram daddim takkam navaṇitam
 sappim. santi bhikkhave maggā kantārā appodakā appa-
 bbakkhā na sukarā apātheyyena gantum. anujānāmi bhi-
 kkhave pātheyyam pariyesitam, taṇḍulo taṇḍulatthikena,
 maggo muggatthikena, māso māsatthikena, loṇam loṇatthi-

kena, guḷo guḷatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyyakārakānam hatthe hiraññam upanikkhipanti iminā ayyassayam kappiyam tam dethā 'ti. anujānāmi bhikkhave yam tato kappiyam tam sādītum. na tv evāham bhikkhave kena-ei pariyāyena jātarūparajataṃ sādītabbam pariyesiṭabban ti vadāmiti. ||21|| **34**||

atha kho bhagavā anupubbena cārikam caramāno yena Āpaṇam tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbājito Āpaṇam anupatto Āpaṇe viharati. tam kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpānam arahataṃ dassanaṃ hotiti. atha kho Keniyassa jaṭilassa etad ahosi : kiṃ nu kho aham samaṇassa Gotamassa harāpeyyam ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesu idam etarahi brāhmaṇā porāṇam mantapadam gītum pavattam samhitam tad anugāyanti tad anubhāsanti bhāsitam anubhāsanti vācitam anuvācenti, seyyath' idam : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāseṭṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādīyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arabati samaṇo pi Gotamo evarūpāni pānāni sādītum ti, pahūtam pānam paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhiṃ sammodi, sammodaniyam katham saraṇiyam vītisiṇetvā ekamantaṃ atthāsi. ekamantaṃ tīto kho Keniyo jaṭilo bhagavantam etad avoca : paṭiganhātu me bhavam Gotamo pānan ti. tena hi Keniya bhikkhūnam dehāti. bhikkhū kukkucāyantā na paṭiganhanti. paṭiganhatha bhikkhave peribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham pahūtehi pānehi sabbathā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnam kho Keniyam jaṭilaṃ bhagavā dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhivāsetu me bhavam Gotamo svātanāya bhuttam saddhīm bhikkhusamgho-nā 'ti. ||4|| mahā kho Keniya bhikkhusamgho addhatelasāni bhikkhusatāni tvaṃ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṃ cāpi bho Gotama mahā bhikkhusamgho addhatelasāni bhikkhusatāni ahaṃ ca brāhmaṇesu abhippasanno. adhivāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṃ cāpi . . . saddhīm bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ pakkāmi. ||5|| atha kho bhagavā etaṃ idāṃe dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ madhup. muddikāp. sālukap. phārusakapānaṃ. anujānāmi bhikkhave sabbaṃ phalārāsaṃ ṭhapetvā dhañṇaphalarāsaṃ. anujānāmi bhikkhave sabbaṃ pattarāsaṃ ṭhapetvā dākārāsaṃ. anujānāmi bhikkhave sabbaṃ puppharāsaṃ ṭhapetvā madhukapuppharāsaṃ. anujānāmi bhikkhave uccurāsaṃ ti. ||6||

atha kho Keniyo jaṭilo tassā rattiyā accayena sake assame paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi : kālo bho Gotama, niṭṭhitaṃ bhuttaṃ ti. atha kho bhagavā pubbaṃhasamayam nivāsetvā pattacivaraṃ ādāya yena Keniyassa jaṭiussa assaṃ ten' upasaṃkamī, upasaṃkamitvā puññatte āsane nisīdi saddhīm bhikkhusamgho-na. atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusamghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappaetvā sampavāretvā bhagavantam bhuttāvaṃ onitapattapaṇiṃ ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodī :

aggihuttamukhā yaññā, sāvitthī chandaso mukhaṃ,
rājā mukhaṃ manussānaṃ, nadiṇaṃ sāgare mukhaṃ,
nakkhattānaṃ mukhaṃ eando, ādicco tapataṃ mukhaṃ,
puññaṃ ākaṅkhamānānaṃ samgho ve jayataṃ mukhaṃ ti.

atha kho bhagavā Keniyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||8|| 35||

atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhiṃ addhutelasehi bhikkhusatehi. assosun kho Kosinārakā Mallā: bhagavā kira Kusināraṃ āgacchati mahatā bhikkhusamghena saddhiṃ addhutelasehi bhikkhusatehīti. te saṃgaram akāṃsu: yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikaṃ caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamanam akāṃsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasaṃkamī, upasaṃkamitvā āyasantam Ānantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ thitaṃ kho Rojaṃ Mallam āyasmā Ānando etad avoca: uḷāraṃ kho te idaṃ āvuso Roja yaṃ tvam bhagavato paccuggamanam akāsi. nāhaṃ bhante Ānanda bahukato buddhena vā dhammena vā saṃghena vā, apī ca ñātihi saṃgare kato yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. sa kho ahaṃ bhante Ānanda ñātinam daṇḍabhaya evāhaṃ bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamano ahosi: kathaṃ hi nāma Rojo Mallo evaṃ vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Ānando bhagavantaṃ etad avoca: ayaṃ bhante Rojo Mallo abhiññāto ñātamanusso. mahiddhiyo kho pana evarūpānaṃ ñātamanussānaṃ imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. na kho taṃ Ānanda dukkaraṃ tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojaṃ Mallam mettena cittaṇa pharitvā utthāyāsanaṃ viharuṃ pāvisi. atha kho Rojo Mallo bhagavatā mettena cittaṇa phuttho seyyathāpi nāma gāvī tarupavacchā eva eva vihārena viharuṃ pariveṇena pariveṇaṃ upasaṃkamitvā bhikkhū pucchati: kaṃhaṃ nu kho bhante etarahi so bhagavā viharati araham sammāsambuddho, dassanākāmaṃ hi mayam taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ ti. es' āvuso Roja

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggaḷam ākoṭehi, vivarissati te bhagavā dvāraṃ ti. ||4|| atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggaḷam ākoṭesi, vivari bhagavā dvāraṃ. atha kho Rojo Mallo vihāraṃ pavisitvā bhagavantam abhivādetvā ekamantaṃ nisidi. ekamantaṃ nisinnassa kho Rojassa Mallassa bhagavā anupubbikathaṃ kathosi seyyath' idaṃ : dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantam etad avoca : sādhu bhante ayyā mamañ ñeva paṭigaṇheyyum civarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. yesam kho Roja sekkena nāpema sekkena dassanena dhammo diṭṭho seyyathāpi tayā tesam pi evaṃ hoti : aho nūna ayyā ambhākañ ñeva paṭigaṇheyyum civarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. tena hi Roja tava e' eva paṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyam paṇitānaṃ bhaddānaṃ bhattapaṭipāṭi adhiṭṭhita hoti. atha kho Rojassa Mallassa paṭipāṭiṃ alabhantassa etad ahosi : yaṃ nūnāhaṃ bhattaggaṃ olokeyyam, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyaṃ ti. atha kho Rojo Mallo bhattaggaṃ olokento dve nāddassa dākañ ca piṭṭhakhādaniyañ ca. atha kho Rojo Mallo yenāyasma ānando ten' upasamkami, upasamkamitvā āyasmantaṃ Ānandaṃ etad avoca : idha me bhante Ānanda paṭipāṭiṃ alabhantassa etad ahosi : yaṃ nūnāhaṃ bhattaggaṃ olokeyyam, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bhante Ānanda bhattaggaṃ olokento dve nāddasaṃ dākañ ca piṭṭhakhādaniyañ ca. sac' āhaṃ bhante Ānanda paṭiyādeyyaṃ dākañ ca piṭṭhakhādaniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja bhagavantam paṭipucchissāmi. ||6|| atha kho āyasma ānando bhagavato etam uttham ārocesi. tena h' Ānanda paṭiyādetā 'ti. tena hi Roja paṭiyādehiti. atha kho Rojo Mallo tassā rattiya accayena pahūtaṃ dākañ ca piṭṭhakhādaniyañ ca paṭiyādāpetvā bhagavato upanāmesi paṭigaṇhātu me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti. tena hi Roja bhikkhūnaṃ dehiti. bhikkhū kukkucāyantaṃ na pa-

ṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā. 'ti ||7||
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusaṃghaṃ
 pahūtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-
 tvā sampavāretvā bhagavantaṃ dhotahatthaṃ onitapattapā-
 piṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Rojaṃ
 Maḷlaṃ bhagavā dhammiyā kathāya sandassetvā . . . sampa-
 haṃsetvā utthāyāsaṇā pakkāmi. atha kho bhagavā etasmiṃ
 nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi
 bhikkhave sabbaṃ ca dākam sabbaṃ ca piṭṭhakhādani-
 yan ti. ||8||36||

atha kho bhagavā Kusinārāyaṃ yathābhirantaṃ viha-
 ritvā yena Ātumā tena cārikaṃ pakkāmi mahatā bhikkhu-
 saṃghena saddhīṃ adḍhatelasehi bhikkhusatehi. tena kho
 pana samayena aññataro vuḍḍhapabbajito Ātumāyaṃ paṭiva-
 sati nahāpitapubbo, tassa dve dārakā honti mañjukā paṭi-
 bhāneyyakā dakkhā pariyodātasippā sake ācariyake nahāpi-
 takamme. ||1|| assosi kho so vuḍḍhapabbajito: bhagavā
 kira Ātumaṃ āgacchati mahatā bhikkhusaṃghena saddhīṃ
 adḍhatelasehi bhikkhusatehīti. atha kho so vuḍḍhapabbajito
 te dārake etad avoca: bhagavā kira tāta Ātumaṃ āgacchati
 mahatā bhikkhusaṃghena saddhīṃ adḍhatelasehi bhikkhusa-
 tehi. gaecchatha tumhe tāta khurabhaṇḍaṃ ādāya nāliyā-
 vāpakena anugharakaṃ-anugharakaṃ āhiṇḍatha loṇaṃ pi
 telam pi taṇḍulam pi khādaniyam pi saṃharatha, bhagavato
 āgatassa yāgupānaṃ karissāmā 'ti. ||2|| evaṃ tāta 'ti kho te
 dārakā tassa vuḍḍhapabbajitassa paṭisaṇṭvā khurabhaṇḍaṃ
 ādāya nāliyāvāpakena anugharakaṃ-anugharakaṃ āhiṇḍanti
 loṇaṃ pi telam pi taṇḍulam pi khādaniyam pi saṃharantā.
 manussā te dārake mañjuka paṭibhāneyyake passitvā ye pi
 na kārāpetukāmā te pi kārāpenti kārāpetvāpi bahūṃ denti.
 atha kho te dārakā bahūṃ loṇaṃ pi telam pi taṇḍulam pi
 khādaniyam pi saṃharimsu. ||3||

atha kho bhagavā anupubbena cārikaṃ caramāno yena
 Ātumā tad avasari. tatra sudam bhagavā Ātumāyaṃ vi-
 harati Bhūsāgāre. atha kho so vuḍḍhapabbajito tassā
 rattiyaṃ accayena pahūtaṃ yāguṃ paṭiyādāpetvā bhagavato
 upanāmesī paṭigaṇhātu me bhante bhagavā yāguṃ ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakānaṃ vā sikkhāpadāṃ paññāpessāma 'ti. atha kho bhagavā taṃ vuḍḍhapabbajitaṃ etad avoca : kut' āyaṃ bhikkhu yāgū 'ti. atha kho so vuḍḍhapabbajito bhagavato etaṃ atthaṃ ārocesi. || 4 || vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appatirūpaṃ assāmanakāṃ akappiyaṃ akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa pabbajito akappiye samādapessasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammīkathaṃ katvā bhikkhū āmanatesi : na bhikkhave pabbajitena akappiye samādapetabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhikkhave nahāpitapubbena khurabhaṇḍaṃ pariharitabbam. yo parihareyya, āpatti dukkaṭassā 'ti. || 5 || 37 ||

atha kho bhagavā Ātumāyaṃ yathābhirantaṃ viharitvā yena Sāvattī tena cārīkaṃ pakkāmi. anupubbena cārīkaṃ caramāno yena Sāvattī tad avasari. tatra sudamā bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Sāvattīyaṃ bahum phalakhādaniyaṃ ussanuṃ hoti. atha kho bhikkhūnaṃ etad ahośi : kiṃ nu kho bhagavatā phalakhādaniyaṃ anuññātaṃ kiṃ ananuññātaṃ ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sabbaṃ phalakhādaniyaṃ ti. || 1 || 38 ||

tena kho pana samayena saṃghikāni bijāni puggalikāya bhūmiyā ropiyanti, puggalikāni bijāni saṃghikāya bhūmiyā ropiyanti. bhagavato etaṃ atthaṃ ārocesuṃ. saṃghikāni bhikkhave bijāni puggalikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbāni, puggalikāni bijāni saṃghikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbāniti. || 1 || 39 ||

tena kho pana samayena bhikkhūnaṃ kismiñci-kismiñci thāne kukkucāṃ uppajjati : kiṃ nu kho bhagavatā anuññātaṃ kiṃ ananuññātaṃ ti. bhagavato etaṃ atthaṃ ārocesuṃ. yaṃ bhikkhave mayā idaṃ na kappatīti appaṭikkhitṭaṃ, tañ ce akappiyaṃ anulometi kappiyaṃ paṭibhāti, taṃ vo na kappati. yaṃ bhikkhave mayā idaṃ na kappatīti appa-

ṭikkhittam, tam ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, tam vo na kappati. yam bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappatīti. ||1||

atha kho bhikkhūnam etad ahoṣi : kappati nu kho yāvakaḷikena yāmakālikam na nu kho kappati. kappati nu kho yāvakaḷikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakaḷikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam attham ārocesum. ||2|| yāvakaḷikena bhikkhave yāmakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakaḷikena bhikkhave sattāhakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakaḷikena bhikkhave yāvajīvikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatīti. ||3|| 40 ||

bhesajjakkhandhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sāradike, vikāle pi, vasam, mūle, piṭṭhehi ca,
 kasāvehi, paṇṇa-phalam, jatu-loṇam, chakanam ca,|
 eumam, cālīni, mamsam ca, añjanam, upapisanam,
 añjanā, ucca-parutā, salākā, salākodhani,|
 thavikam, bandhakam, suttham, muddhani telam, natthu ca,
 natthukarani, dhūmañ ca, nettañ, cā, 'pidhānam, thavi,|
 telapākesu, majjañ ca, atikkhitta-abbhañjanam,
 tumbam, sodaṇ, sambhārañ ca, mahā-bhūṇgodakam tathā,|
 dakakoṭṭham, lohitañ ca, viśānam, pādabbhañjanam,
 5 pajjam, sattham, kasāvañ ca, tilakakka-kabalikam,|

- colam, sāsapakuttañ ca, dhūma-sakkharikāya ca,
 vapatelaṃ, vikāsikaṃ, vikatañ ca, paṭiggahaṃ,|
 gūtham, karonto, loḷiṇ ca, khāraṃ, muttahaṇṭakī,
 gandhā, vīreṇaṇ c'eva, acchā, 'kaṭa-katākataṃ,|
 paṭicchādani-pabbhāra, ārami, sattahena ca,
 guḷaṃ, muggaṃ, sovīrañ ca, sāmāpākā, punā pace,|
 punānuṇṇāsī, dubbhikkhe, phalañ ca, tila-khādani,
 purebhattaṃ, kāyaḍḍhā, nibbattañ ca, bhagandalaṃ,|
 vatthikammañ ca, Suppi ca, manussamaṃsaṃ eva ca,
 10 hatthi, assā, sunakho ca, ahi, siha-vyaggha-dīpikaṃ,|
 accha-taracehamāṃsañ ca, paṭipāṭi ca, yāgu ca,
 taruṇaṃ aṇṇatra, guḷaṃ, Sunidh'-āvasathāgāraṃ,|
 Āmbapālī ca, Licchavi, Gaṇḍā, Koṭi saccakathā,
 uddissakataṃ, subhikkhaṃ punaḍ eva paṭikkhipi,|
 megho, Yasojo, Meṇḍako ca, gorasaṃ pāṭheyyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikā, sālukaṃ,|
 phārusakā, dāka-piṭṭhaṃ, Ātumāyaṃ nahāpito,
 Sāvattiyaṃ phala-bijaṃ, kasmim' ṭhāne ca, kālīko 'ti.

MAHAVAGGA.

VII.

Tena समयेना buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana समयेना timsamattā Pāṭheyyakā bhikkhū sabbe āraṇṇakā sabbe piṇḍapātikā sabbe pamsukūlikā sabbe teclvarikā Sāvattthim gacchanta bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimsu Sāvattthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchimsu. te ukkaṇṭhitarūpā vassam vassimsu : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāya 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakaeikkhalle okapuṇṇehi cīvarehi kilantarūpā yena Sāvattthi Jetavamam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ||1|| ācinnam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhīm paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vassittha na ca piṇḍakena kilamittā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā vassam vassimhā na ca piṇḍakena kilamimhā. idha mayam bhante timsamattā Pāṭheyyakā bhikkhū Sāvattthim āgacchanta bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimbhā Sāvattthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchimbhā. te mayam bhante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharatī ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho mayam bhante vassam vutthā temāsaccayena katāya pavāra-
 nāya deve vassante udakasamgahe udakacikkhale okapugge-
 hi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho
 bhagavā etasmim nidāne dhammikatham katvā bhikkhū
 āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhū-
 nam kaṭhinam attharitam. atthatakaṭhinānam vo bhi-
 kkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-
 bhojanam yāvadattacivaram yo ca tattha civaruppādo so
 nesam bhavissati. atthatakaṭhinānam vo bhikkhave imāni
 pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attha-
 ritabbam : ||3|| vyattena bhikkhunā paṭibulena saṅgho ū-
 petabbo : supātu me bhante saṅgho. idam saṅghassa kaṭhi-
 nadussam uppannam. yadi saṅghassa pattakallam, saṅgho
 imam kaṭhinadussam itthannāmassa bhikkhuno dadeyya ka-
 ṭhinam attharitam. esā ñatti. supātu me bhante saṅgho.
 idam saṅghassa kaṭhinadussam uppannam. saṅgho imam
 kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam
 attharitam. yassāyasmato khamati imassa kaṭhinadussassa
 itthannāmassa bhikkhuno dānam kaṭhinam attharitam so
 tuḥh' assa. yassa na kkhamati so bhāseyya. dinnam idam
 saṅghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam
 attharitam. khamati saṅghassa, tasmā tuḥhi, evam etaṃ
 dhārayāmi. ||4|| evam kho bhikkhave atthataṃ hoti kaṭhi-
 nam, evam anattataṃ. kathaṃ ca bhikkhave anattataṃ
 hoti kaṭhinam. na ullikkhitamattena atthataṃ hoti kaṭhi-
 nam, na dhovanamattena atthataṃ hoti kaṭhinam, na cīvara-
 vicāraṇamattena atth. h. kaṭh., na cchedanamattena atth. h.
 k., na bandhanamattena atth. h. k., na ovaṭṭikakarāṇama-
 ttēna atth. h. k., na kaṇḍusakarāṇamattēna atth. h. k., na
 daḷhikammakarāṇamattēna atth. h. k., na anuvātakarāṇa-
 mattēna atth. h. k., na paribhaṇḍakarāṇamattēna atth. h. k.,
 na ovaddheyyakarāṇamattēna atth. h. k., na kambalamadda-
 namattēna atth. h. k., na nimittakatena atth. h. k., na pari-
 kathākatena atth. h. k., na kukkukatena atth. h. k., na
 sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na
 akappakatena atth. h. k., na aññatra saṃghāṭiya atth. h. k.,

na aññatra uttarāsaṅgena atth. h. k., na aññatra antaravāsa-
kkena atth. h. k., na aññatra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samandalikatena atth. h. k., na
aññatra puggalassa atthārā atth. h. kaṭṭhinam sammā c' eva
atthataṃ hoti kaṭṭhinam tañ ce nissimattṭho anumodati evam
pi anatthataṃ hoti kaṭṭhinam. evam kho bhikkhave anattha-
taṃ hoti kaṭṭhinam. ||5|| kathaṃ ca bhikkhave atthataṃ hoti
kaṭṭhinam. abhatena atthataṃ hoti kaṭṭhinam, ahatakappeun
atth. h. k., pilotikāya atth. h. k., pamsukūlena atth. h. k.,
pāpaṇikena atth. h. k., animittakatena atth. h. k., aparika-
thākatena atth. h. k., akukkukatena atth. h. k., asannidhika-
tena atth. h. k., anissaggiyena atth. h. k., kappakatena atth.
h. k., saṃghāṭṭiyā atth. h. k., uttarāsaṅgena atth. h. k., anta-
ravāsukena atth. h. k., pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samandalikatena atth. h. k., pugga-
lassa atthārā atth. h. k., sammā c' eva atthataṃ hoti kaṭṭhi-
nam tañ ce simattṭho anumodati evam pi atthataṃ hoti kaṭṭhi-
nam. evam kho bhikkhave atthataṃ hoti kaṭṭhinam. ||6||

kathaṃ ca bhikkhave ubbhatam hoti kaṭṭhinam. atth' imā
bhikkhave mātikā kaṭṭhinassa ubbhārāya pakkamananti-
kā niṭṭhānantikā sannitṭhānantikā nāsanantikā savaṇantikā
āśvachchedikā sīmātikkantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭṭhino katacivaram ādāya pakkamati na
paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinu-
ddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati,
tassa bahisimagatassa evam hoti: idh' ev' imaṃ cīvaram kā-
ressam na paccessan ti, so taṃ cīvaram kāreti. tassa bhi-
kkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthataka-
ṭṭhino cīvaram ādāya pakkamati, tassa bahisimagatassa evam
hoti: n' ev' imaṃ cīvaram kāressam na paccessan ti. tassa
bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro. bhikkhu attha-
takatṭhino cīvaram ādāya pakkamati, tassa bahisimagatassa
evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti,
so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānam nassa-
ti. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhī-
kkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti,
so bahisimagato taṃ cīvaram kāreti, so katacīvaro supāti:

ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vitināmeti. tassa bhikkhuno simātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhupāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||2||

ādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino katacīvaram samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisimagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro supāti: ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vitināmeti. tassa bhikkhuno simātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhupāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||3||

samādāyasattakam niṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaram ādāya pakkamati, tassa bahisimāgatassa evam hoti: idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 2; read vippakatacīvaram ādāya *instead of* cīvaram ādāya; the pakkamanantiko kāṭhinuddhāro is omitted.) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||4||

ādāyachakkam niṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaram samādāya pakkamati, tassa bahisimāgatassa evam hoti: idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 3; read vippakatacīvaram samādāya *instead of* cīvaram samādāya; the pakkamanantiko kāṭhinuddhāro is omitted.) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||5||

samādāyachakkam.

bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisimāgatassa evam hoti: idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisimāgatassa evam hoti: n' ev' imam cīvaram kāressam na pācessan ti. tassa bhikkhuno sannitṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisimāgatassa evam hoti: idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na pācessan ti, tassa bahisimāgatassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na pācessan ti, tassa bahisimāgatassa evam hoti: n' ev' imam cīvaram kāressan ti. tassa bhikkhuno sannitṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na pācessan ti, tassa bahisimāgatassa evam hoti: idh' ev' imam cīvaram kāressan

ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno nitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno nitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro supāti : ubbhatam kira tasmim āvāso kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vitināmeti. tassa bhikkhuno sīmātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhu-

pati kathinuddhāro. tassa bhikkhuno saha bhikkhūhi
kathinuddhāro. || 4 || 6 ||

bhikkhu atthatakathino cīvaram samādāya pakkamati
— pa — ādāyapakkamanavārasadisam evam vitthāretabbam
— la — bhikkhu atthatakathino vippakatacīvaram ādāya
pakkamati — la — samādāyapakkamanavārasadisam evam
vitthāretabbam — la — bhikkhu atthatakathino vippakata-
cīvaram samādāya pakkamati . . . (= ch. 6; read vippaka-
ta-cīvaram samādāya instead of cīvaram ādāya.) . . . saha
bhikkhūhi kathinuddhāro. || 1 || 7 ||

ādāyabhāṇavāram niṭṭhitam:

bhikkhu atthatakathino cīvarāsāya pakkamati, so bahisima-
gato tam cīvarāsam payirupāsati anāsāya labhati āsāya na
labhati, tassa evam hoti: idh' ev' imam cīvaram kāressam na
paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhān-
antiko kathinuddhāro. bhikkhu atthatakathino cīvarāsāya
. . . tassa evam hoti: n' ev' imam cīvaram kāressam na pa-
ccessan ti. tassa bhikkhuno sannitṭhānantiko kathinuddhāro.
. . . tassa evam hoti: idh' ev' imam cīvaram kāressam na pa-
ccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramā-
nam nassati. tassa bhikkhuno nāsanantiko kathinuddhāro. bhi-
kkhu atthatakathino cīvarāsāya pakkamati, tassa bahisimaga-
tassa evam hoti: idh' ev' imam cīvarāsam payirupāsisam na
paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsa
upacchijjati. tassa bhikkhuno āsāvucchadiko kathinuddhāro.
|| 1 || bhikkhu atthatakathino cīvarāsāya pakkamati na pa-
ccessan ti, so bahisimagato tam cīvarāsam payirupāsati
anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev'
imam cīvaram kāressan ti, so tam cīvaram kāreti. tassa
bhikkhuno niṭṭhānantiko kathinuddhāro. bhikkhu atthata-
kathino . . . tassa evam hoti: n' ev' imam cīvaram kāressan
ti. tassa bhikkhuno sannitṭhānantiko kathinuddhāro . . .
tassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam
cīvaram kāreti, tassa tam cīvaram kayiramānam nassati.
tassa bhikkhuno nāsanantiko kathinuddhāro. bhikkhu attha-
takathino cīvarāsāya pakkamati na paccessan ti, tassa bahisi-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisimagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisimagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||3||8||

anāsādoḷasakaṃ nīṭṭhitam.

bhikkhu atthatakāṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisimagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvarāsāya pakkamati paccessaṃ ti, tassa bahisimagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisimagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato supāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro supāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savaṇantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, tassa bahisimagatassa evaṃ hoti : idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmāṭikkantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhupāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

āsādo|asakam niṭṭhitam.

bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisimagatassa cīvarāsaṃ uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nittihānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannittihānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisimagatassa cīvarāsaṃ uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sa cīvarāsaṃ upacchijjati. tassa bhikkhuno āśāvacchediko kāṭhinuddhāro.

¶1¶ bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisimagatassa cīvarāsaṃ uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno nittihānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannittihānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisimagatassa cīvarāsaṃ uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sa cīvarāsaṃ upacchijjati. tassa bhikkhuno āśāvacchediko kāṭhinuddhāro. ¶2¶ bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisimagatassa cīvarāsaṃ uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nittihānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanniti-

tiṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramaṇaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇiyeṇa pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahiṣimagaṭassa cīvarāsaṃ uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāssaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsaṃti, tassa sā cīvarāsaṃ upacchiṭṭhati. tassa bhikkhuno āśāvaccchediko kaṭhinuddhāro. ||3||10||

karaṇiṇiyoḍasakaṃ nīṭṭhitam.

bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṭivisaṃ apacinayamāno, taṃ enaṃ disaṃgataṃ bhikkhū pucchanti: kaṃ taṃ āvuso vassaṃ vuttho kattha ca te cīvara-paṭiviso 'ti. so evaṃ vadeti: amukasmaṃ āvāso vassaṃ vuttho 'mhi tattha ca me cīvara-paṭiviso ti. te evaṃ vadanti: gacchāvuso taṃ cīvaraṃ āhara, mayan te idha cīvaraṃ karissāma 'ti. so taṃ āvāsaṃ gantvā bhikkhū pucchati: kaṃ me āvuso cīvara-paṭiviso 'ti. te evaṃ vadanti: ayaṃ te āvuso cīvara-paṭiviso, kaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi tattha me bhikkhū cīvaraṃ karissanti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaraṃ karissāma 'ti: tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno tiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṭivisaṃ apacinayamāno . . . ayaṃ te āvuso cīvara-paṭiviso 'ti. so taṃ cīvaraṃ ādāya taṃ āvāsaṃ gacchati, taṃ enaṃ antaraṃ magge bhikkhū pucchanti: āvuso kaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi, tattha me bhikkhū cīvaraṃ karissanti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaraṃ karissāma 'ti. tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti.

tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti, so taṃ cīvarañ kāreti, tassa taṃ cīvarañ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvarañ apacinayamāno . . . ayaṃ te āvuso cīvarapaṭiviso 'ti. so taṃ cīvarañ ādāya taṃ āvasaṃ gacchati, tassa taṃ āvasaṃ gacchantassa evaṃ hoti : idh' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti, so taṃ cīvarañ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . n' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti, so taṃ cīvarañ kāreti, tassa taṃ cīvarañ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3||11||

apacinanavakam nīṭṭhitam.

bhikkhu atthatakaṭhino phāsuvihāriko cīvarañ ādāya pakkamati amukaṃ nāma āvasaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvasaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvasaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati paṇṇassa ti. tassa bahisimagatassa evaṃ hoti : idh' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti, so taṃ cīvarañ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paṇṇassa ti. tassa bahisimagatassa evaṃ hoti : n' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paṇṇassa ti. tassa bahisimagatassa evaṃ hoti : idh' ev' imaṃ cīvarañ kāressaṃ na paṇṇassa ti, so taṃ cīvarañ kāreti, tassa taṃ cīvarañ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paṇṇassa ti. so bahisimagato taṃ cīvarañ kāreti, so katacīvaro paṇṇassa paṇṇassa ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno si-

mātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥāriko . . . paccessan ti. so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhutaṭi kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||1||12||

phāsuviḥārapañcakam niṭṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kaṭhinassa palibodhā. āvāsapalibodho ca cīvarapalibodho ca. kathaṃ ca bhikkhave āvāsapalibodho hoti. idha bhikkhave bhikkhu vassati vātasmiṃ āvāse sāpekkho vā pakkamati paccessan ti. evam kho bhikkhave āvāsapalibodho hoti. kathaṃ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaram akatam vā hoti vippakatam vā cīvarāsa vā anupacchinnā. evam kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhā. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhā. āvāsapalibodho ca cīvarapalibodho ca. kathaṃ ca bhikkhave āvāsapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsa cattenā vantena muttenā anapekkhena na paccessan ti. evam kho bhikkhave āvāsapalibodho hoti. kathaṃ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaram katam vā hoti natṭham vā vinatṭham vā daḍḍham vā cīvarāsa vā upacchinnā. evam kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhā 'ti. ||2||13||

kaṭhinakkhandhakam sattamam.

imamhi khandhake vatthu doḷasa, peyyālamukhāni ekasatam atthārasa. tassa uddānam:

timsa Pāṭheyyakā bhikkhū Sāket' ukkaṭṭhitā vasm
vassam vutth' okapuṇṇehi agamum jinadassanam. |
idam vatthum kaṭhinassa, kappiyan ti ca pañcakā:
anāmantā asamācārā tath' eva gaṇabhojanam |
yāvadatthaṃ ca uppādo atthātānam bhavissati.
ñatti ev' atthataṃ o' eva, evaṃ o' eva anattatam. |
nlikhi dhovanā o' eva vicāraṇam ca chedanam
bandhan' ovatti kaṇḍu ca dalhikamm'-ānurvātikā |

- paribhandaṃ ovaṭṭeyyaṃ maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātireke sañchinnena samaṇḍali
 na aññatra puggalā, sammā nissīmattho anumodati, |
 kaṭhinam anatthataṃ hoti evaṃ buddhena desitaṃ.
 ahaṭ'-ākappa-piloti-paṇṣu-pāpaṇikāya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticcivarena ca |
 pañcake vātireke vā chinna-samaṇḍalicate
 puggalass' atthārā, sammā sīmattho anumodati, |
 evaṃ kaṭhinattharaṇaṃ. ubbhārass' attā mātikā :
 10 pakkamananti nīṭṭhānaṃ sannīṭṭhānañ ca nāsaṇaṃ |
 savanaṃ āsāvaccchedi sīmā saubbhār' attāmi.
 katacivaraṃ ādāya na paccessaṇ ti gacchati, |
 tassa taṃ kaṭhinuddhāro hoti pakkamanantiko.
 ādāya cīvaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti nīṭṭhāne kaṭhinuddhāro.
 ādāya nissīmaṃ n' eva na paccessaṇ timānaso |
 tassa taṃ kaṭhinuddhāro sannīṭṭhānantiko bhavo.
 ādāya cīvaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti kayīraṃ tassa nassati,
 15 tassa taṃ kaṭhinuddhāro bhavati nāsaṇantiko. |
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ
 cīvarakato supāti ubbhatam kaṭhinam tabhiṃ, |
 tassa taṃ kaṭhinuddhāro bhavati savanantiko.
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ |
 katacīvaro bahiddhā nāmeti kaṭhinuddhāraṃ,
 tassa taṃ kaṭhinuddhāro sīmātikantiko bhavo. |
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ
 katacīvaro paccessaṃ sambhoti kaṭhinuddhāraṃ, |
 tassa taṃ kaṭhinuddhāro saha bhikkhūhi jāyati.
 20 ādāya samādāya ca sattasattavidhi gati. |
 pakkamanantikā n' attāhi chaccā vippakatā gati.
 ādāya nissīmagataṃ kāressaṃ itī jāyati |
 nīṭṭhānaṃ sannīṭṭhānañ ca nāsaṇaṃ ca ime tayo.
 ādāya na paccessaṇ ti bahiāme karomiti |
 nīṭṭhānaṃ sannīṭṭhānaṃ pi nāsaṇaṃ pi idaṃ tayo.
 anadhiṭṭhitena n' ev' assa hetthā tiṇi nayā vidhi. |

ādāya yāti paccessam bahisīme karomīti
 na paccessan ti kâretī, niṭṭhāne kaṭhinuddhâro |
 sannīṭṭhānam nâsanāñ ca savana-simâtikkamā
 25 saha bhikkhūhi jāyetha, evam pannarasaṃ gati. |
 samādāya, vippakatā, samādāya punā tathā,
 ime te caturo vārā sabbe pannarasa vidhi. |
 anāsāya ca, āsāya, karaṇīyo ca te tayo,
 nayato tam vijāneyya tayo dvādasa-dvādasa. |
 apacinanā nav' ettha, phāsu pañcavidhā tahiṃ,
 palibodhi' āpalibodhā, uddānam nayato katan ti.

MAHAVAGGA.

VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phitā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgārasahassāni satta ca kūtāgarasatāni satta ca kūtāgarāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharāṇisahassāni satta ca pokkharāṇisatāni satta ca pokkharāṇiyo. Ambapālīkā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gite ca vāдите ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattim gacchati tāya ca Vesālī bhiyyosoma-ttāya upasobhati. ||1|| atha kho Rājagahako negamo Vesālīm agamāsi kenacid eva karaṇiyena. addasa kho Rājagahako negamo Vesālīm iddhaṃ ca phitaṃ ca bahujanaṃ ākiṇṇama-nussaṃ subhikkhaṃ ca satta ca pāsādasahassāni . . . satta ca pokkharāṇiyo Ambapālīm ca gaṇikaṃ abhirūpaṃ dassaniyaṃ pāsādikaṃ . . . upasobhitaṃ ti. atha kho Rājagahako ne-gamo Vesālīyaṃ taṃ karaṇiyaṃ tīretvā punad eva Rājaga-haṃ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkamaṃ, upasaṃkamitvā rājānaṃ Māgadhaṃ Seni-yaṃ Bimbisāraṃ etad avoca : Vesālī deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikaṃ vuttā-peyyāma 'ti. tena hi bhāṇe tādisiṃ kumārīṃ jānāhi yaṃ tumhe gaṇikaṃ vuttāpeyyāthā 'ti. ||2|| tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya sama-nnāgatā. atha kho Rājagahako negamo Sālavatīm kumārīm

gaṇikam vuttbhāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahosi na cce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ patisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahosi. atha kho Sālavatīyā gaṇikāya etad ahosi: itthi kho gabbhinī purisānaṃ amanāpā. sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṃ nūnāhaṃ gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikam ānāpesi: mā bhaye dovārika koci puriso pavisi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti. evaṃ ayye 'ti kho so dovāriko Sālavatīyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākam anvāya puttam vijāyi. atha kho Sālavatī gaṇikā dāsim ānāpesi: handa je imaṃ dārakam kattarasuppe pakkhipitvā niharitvā saṃkāra-kūṭe chaḍḍehīti. evaṃ ayye 'ti kho sā dāsi Sālavatīyā gaṇikāya paṭisunītvā taṃ dārakam kattarasuppe pakkhipitvā niharitvā saṃkāra-kūṭe chaḍḍesi. tena kho pana samayena Abhayo nāma rājakumāro kālāss' eva rājupatthānaṃ gacchanto addasa taṃ dārakam kakehi samparikiṇṇaṃ, disvāna manusse pucchī kiṃ etaṃ bhaye kakehi samparikiṇṇaṃ ti. dārako devā 'ti. jīvati bhaye 'ti. jīvati devā 'ti. tena hi bhaye taṃ dārakam amhākam antepuraṃ netvā dhātinaṃ detha posetun ti. evaṃ devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunītvā taṃ dārakam Abhayassa rājakumārassa antepuraṃ netvā dhātinaṃ adamsu posethā 'ti. tassa jīvātīti Jīvako 'ti nāmaṃ akāṃsu, kumārena posāpito 'ti Komārabhacco 'ti nāmaṃ akāṃsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññu-taṃ pāpuṇi. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhaye Jīvaka mātaraṃ na jānāmi, api cāhaṃ te pitā, mayāpi posāpito 'ti. atha kho Jivakassa Komārabhaccassa etad ahosi: imāni kho rājakulāni na sukarāni asippena upajīvitum. yaṃ nūnāhaṃ sippaṃ sikkheyyun ti. tena kho pana samayena Takkaṣilāyaṃ disāpāmokkho vejjo paṭivasati. ||5|| atha kho Jivako Komārabhacco Abhayaṃ rājakumāraṃ anāpucchā yena Takkaṣilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasāṃkamaṃ, upasāṃkamitvā taṃ vejjaṃ etad avoca: icchāṃ' ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhāṇe Jīvaka sikkhiassū 'ti. atha kho Jīvako Komārabhaccō bahuṃ ca gaṇhāti lahuṃ ca gaṇhāti suttuṃ ca upadhāreti gahitaṃ c' assa na pamussati. atha kho Jīvakassa Komārabhaccassa sattannaṃ vassānaṃ accayena etad ahosi: ahaṃ kho bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi suttuṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jīvako Komārabhaccō yena so vejjo ten' upasāṃkamaṃ, upasāṃkamitvā taṃ vejjaṃ etad avoca: ahaṃ kho ācariya bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi suttuṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhāṇe Jīvaka khanittiṃ ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto yaṃ kiñci abhesajjaṃ passeyyāsi taṃ āharā 'ti. evaṃ ācariyā 'ti kho Jīvako Komārabhaccō tassa vejjaṃ paṭisugutvā khanittiṃ ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto na kiñci abhesajjaṃ addasa. atha kho Jīvako Komārabhaccō yena so vejjo ten' upasāṃkamaṃ, upasāṃkamitvā taṃ vejjaṃ etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanaṃ, na kiñci abhesajjaṃ addasan ti. sikkhito 'si bhāṇe Jīvaka, alan te ettakaṃ jivikāyā 'ti Jīvakassa Komārabhaccassa parittaṃ pātheyyaṃ pādāsi. ||7||

atha kho Jīvako Komārabhaccō taṃ parittaṃ pātheyyaṃ ādāya yena Rājagahaṃ tena pakkāmi. atha kho Jīvakassa Komārabhaccassa taṃ parittaṃ pātheyyaṃ antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jīvakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantvā, yaṃ nūnahaṃ pātheyyaṃ pariyeseyyan ti. tena kho pana samayena Sākete setthibhāriyāya sattavassiko sisābādhō hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṃsu ārogaṃ kātum, bahuṃ hiraññaṃ ādāya agamaṃsu. atha kho Jīvako Komārabhaccō Sāketam pavisitvā manusse pucehi: ko bhāṇe gilāno kaṃ tikicchāmiti. etissā ācariya setthibhāriyāya

sattavassiko sāsābādho, gaccha ācariya setthibhāriyaṃ tiki-
 echāhīti. || 8 || atha kho Jīvako Komārabhaccō yena setthi-
 sa gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā
 dovārikaṃ ānāpesi: gaccha bhāṇe dovārika, setthibhāriyāya
 pāvada, vejjo ayye āgato so taṃ datthukāmo 'ti. evaṃ
 ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa paṭi-
 suṇitvā yena setthibhāriyā ten' upasaṃkami, upasaṃkamitvā
 setthibhāriyaṃ etad avoca: vejjo ayye āgato so taṃ datthi-
 kāmō 'ti. kidiso bhāṇe dovārika vejjo 'ti. daharako ayye
 'ti. alaṃ bhāṇe dovārika, kiṃ me daharako vejjo karissati.
 bahū mahantā-mahantā disāpāmekkhā vejjā āgantvā nāsa-
 kkhimsu ārogaṃ kātum, bahum hiraññaṃ ādāya agamaṃsū 'ti.
 || 9 || atha kho so dovāriko yena Jīvako Komārabhaccō ten'
 upasaṃkami, upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad
 avoca: setthibhāriyā ācariya evaṃ āha: alaṃ bhāṇe dovārika
 . . . agamaṃsū 'ti. gaccha bhāṇe dovārika, setthibhāriyāya
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,
 yadā ārogā ahosi, tadā yaṃ iccheyyāsi taṃ dajjeyyāsi.
 evaṃ ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa
 paṭisūṇitvā yena setthibhāriyā ten' upasaṃkami, upasaṃ-
 kamitvā setthibhāriyaṃ etad avoca: vejjo ayye evaṃ āha
 . . . taṃ dajjeyyāsi. tena hi bhāṇe dovārika vejjo āgacch-
 atū 'ti. evaṃ ayye 'ti kho so dovāriko setthibhāriyāya
 paṭisūṇitvā yena Jīvako Komārabhaccō ten' upasaṃkami,
 upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad avoca: setthi-
 bhāriyā taṃ ācariya pakkosati. || 10 || atha kho Jīvako
 Komārabhaccō yena setthibhāriyā ten' upasaṃkami, upasaṃ-
 kamitvā setthibhāriyāya vikāraṃ sallakkhetvā setthibhāriyaṃ
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho
 setthibhāriyā Jivakassa Komārabhaccassa pasataṃ sappiṃ
 dāpesi. atha kho Jīvako Komārabhaccō taṃ pasataṃ sappiṃ
 nānābhesajjehi nippacitvā setthibhāriyaṃ mañeako uttānaṃ
 nipajjāpetvā natthuto adāsi. atha kho taṃ sappi natthuto
 dinnam mukhato uggaçchi. atha kho setthibhāriyā paṭiggāhe
 natthuhitvā dāsiṃ ānāpesi: handa je imaṃ sappiṃ picunā
 gaṇhāhīti. || 11 || atha kho Jivakassa Komārabhaccassa etad
 ahosi: acchāriyaṃ yāva lūkhāyaṃ gharāṇi yatra hi nāma
 imaṃ chaddaniyadhammaṃ sappiṃ picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho seṭṭhibhariyā Jivakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jivakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayaṃ kho ācariya ugārikā nāma upajānāma' etaṃsa saṃyamaṃsa, varam etaṃ sappi dāsānaṃ vā kamma-karānaṃ vā pādabbhañjanaṃ vā padipakaraṇe vā āsittam. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissa-tīti. || 12 || atha kho Jivako Komārabhacco seṭṭhibhariyāya sattavassikaṃ sisābādham ekena' eva natthukammena apa-kaddhi. atha kho seṭṭhibhariyā ārogā samānā Jivakassa Komārabhaccassa cattāri saḥassāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri saḥassāni pādāsi, supisā sassu me ārogā ṭhitā 'ti cattāri saḥassāni pādāsi, seṭṭhi gaḥapati bhariyā me ārogā ṭhitā 'ti cattāri saḥassāni pādāsi dāsaṃ ca dāsiṃ ca assaratham ca. atha kho Jivako Komārabhacco tāni soḷasa saḥassāni ādāya dāsaṃ ca dāsiṃ ca assaratham ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca : idaṃ me deva paṭhama-kammaṃ soḷasa saḥassāni dāso ca dāsi ca assaratho ca, paṭi-gaṇhātu me devo posāvanikaṃ ti. alaṃ bhane Jivaka tuyh' eva hotu, amhākañ ñeva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisunītvā Abhayassa rājakumārassa antepure nivesanaṃ māpesi. || 13 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādho hoti, sātaka lohitena makkhiyanti. deviyo disvā uppanḍenti utunī dāni devo, pupphaṃ devassa uppannaṃ, na cirass' eva devo vijā-yissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyo Bimbisāro Abhayaṃ rājakumāraṃ etad avoca : mayhaṃ kho bhane Abhaya tādiso ābādho : sātaka lohitena makkhiyanti, deviyo maṃ disvā uppanḍenti . . . vijāyissatīti. iñgha bhane Abhaya tādisaṃ vejjam jānāhi yo maṃ tiki-ccheyyā 'ti. ayaṃ deva amhākaṃ Jivako vejjo taruṇo bhadraḥko, so devaṃ tikicchissatīti. tena hi bhane Abhaya

Jivakaṃ vejjam ānāpehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhāṇe Jivaka rājānaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisuttvā nakkena bhesajjaṃ ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ābādhaṃ deva passāma 'ti. atha kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādhaṃ eken' eva ālepena apakaḍḍhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthisatāni sabbālaṃkāraṃ bhūṣāpetvā omuñcāpetvā puñjaṃ kārapetvā Jivakaṃ Komārabhaccaṃ etad avoca : etaṃ bhāṇe Jivaka pañcannaṃ itthisatānaṃ sabbālaṃkāraṃ tuyhaṃ hotū 'ti. alaṃ deva adhikāraṃ me devo saratū 'ti. tena hi bhāṇe Jivaka maṃ upaṭṭhaha itthāgāraṃ ca buddhapamukhaṃ bhikkhusaṃghaṃ cā 'ti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa seṭṭhissa satta-vassiko sisābādho hoti, bahū mahantā-mahantā disāpāmoḁkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahuṃ hiraññaṃ ādāya agamaṃsu. api ca vejjehi paccakkhāto hoti, ekacce vejjā evaṃ āhaṃsu : pañcamaṃ divasaṃ seṭṭhi gaḥapati kālāṃ karissatīti, ekacce vejjā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gaḥapati kālāṃ karissatīti. atha kho Rājagahakassa negamaṃssa etad ahoṣi : ayaṃ kho seṭṭhi gaḥapati bahūpakāro rañño e' eva negamaṃssa ca, api ca vejjehi paccakkhāto, ekacce vejjā evaṃ āhaṃsu : pañcamaṃ divasaṃ seṭṭhi gaḥapati kālāṃ karissatīti, ekacce vejjā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gaḥapati kālāṃ karissatīti, ayaṃ ca rañño Jivako vejjo taruṇo bhadraṇko, yaṃ nūna mayā rājānaṃ Jivakaṃ vejjam yāceyyāma seṭṭhiṃ gaḥapatiṃ tikicchitum ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ayaṃ deva seṭṭhi gaḥapati bahūpakāro devassa e' eva negamaṃssa ca, api ca vejjehi paccakkhāto . . . karissatīti. sādhu devo Jivakaṃ vejjam ānāpetu seṭṭhiṃ gaḥapatiṃ

tikicchitun ti. atha kho rājā Māgadho Seniyō Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhūye Jivaka seṭṭhiṃ gahapatiṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhaccō raṇṇō Māgadhiassa Seniyassa Bimbisārassa paṭisunivā yena seṭṭhi gahapati ten' upasaṃkami, upasaṃkamivā seṭṭhiassa gahapatissa vikāraṃ sallakkhetvā seṭṭhiṃ gahapatiṃ etad avoca : sac' āhaṃ taṃ gahapati ārogāpeyyaṃ kiṃ me assa deyyadhammo 'ti, sabbaṃ sāpateyyaṃ ca te ācariya hotu āhaṃ ca te dāso 'ti. || 17 || sakkhissasi pana tvaṃ gahapati ekena passena satta māse nīpajjitun ti. sakkom' āhaṃ ācariya ekena passena satta māse nīpajjitun ti. sakkhissasi pana tvaṃ gahapati dutiyena passena satta māse nīpajjitun ti. sakkom' āhaṃ ācariya dutiyena passena satta māse nīpajjitun ti. sakkhissasi pana tvaṃ gahapati uttāno satta māse nīpajjitun ti. sakkom' āhaṃ ācariya uttāno satta māse nīpajjitun ti. atha kho Jivako Komārabhaccō seṭṭhiṃ gahapatiṃ mañcaka nīpajjāpetvā mañcaka sambandhitvā sisaccHAViṃ upphāletvā sībbinīṃ vināmetvā dve pāṇako nīharitvā janassa dāsesi : passath' ayyo ime dve pāṇako ekaṃ khuddakaṃ ekaṃ mahallakaṃ. ye te ācariyā evaṃ āhaṃsu : pañcamam divasaṃ seṭṭhi gahapati kālāṃ karissatīti teḥ' āyaṃ mahallako pāṇako diṭṭho, pañcamam divasaṃ seṭṭhiassa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, sudiṭṭho tehi ācariyehi, ye te ācariyā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti teḥ' āyaṃ khuddako pāṇako diṭṭho, sattamaṃ divasaṃ seṭṭhiassa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, sudiṭṭho tehi ācariyehīti, sībbinīṃ sampatīpādetvā sisaccHAViṃ sībbetvā ālepam udāsi. || 18 || atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad avoca : nāhaṃ ācariya sakkomi ekena passena satta māse nīpajjitun ti. nanu me tvaṃ gahapati paṭisuni sakkom' āhaṃ ācariya ekena passena satta māse nīpajjitun ti. saccāhaṃ ācariya paṭisuniṃ, ap' āhaṃ marissāmi, nāhaṃ sakkomi ekena passena satta māse nīpajjitun ti. tena hi tvaṃ gahapati dutiyena passena satta māse nīpajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad

avoca : nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunīm, ap' āhaṃ marissāmi, nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvam gahapati uttāno satta māse nipajjāhiti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad evoca : nāhaṃ ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunīm, ap' āhaṃ marissāmi, nāhaṃ sakkomi uttāno satta māse nipajjitun ti. ||19|| ahaṃ ce taṃ gahapati na vadeyyaṃ ettakam pi tvam na nipajjeyyāsi, api ca paṭigacce' eva mayā ñāto tihi sattāhehi seṭṭhi gahapati ārogo bhavissatiti. uttāhehi gahapati ārogo 'si, jānāhi kiṃ me deyyadhammo 'ti. sabbaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. alaṃ gahapati mā me tvam sabbaṃ sāpateyyaṃ adāsi mā ca me dāso, raṇṇo satasahassaṃ dehi mayhaṃ sata-sahassaṃ ti. atha kho seṭṭhi gahapati ārogo samāno raṇṇo satasahassaṃ adāsi Jivakassa Komārabhaccassa sata-sahassaṃ. ||20||

tena kho pana samayena Bārāṇasēyyakassa seṭṭhi-puttassa mokkha-cikāya kilantassa antagaṇṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmaṃ gacchati bhaddam pi bhaddam na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍu. so tena kiso hoti lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthata-gatto. atha kho Bārāṇasēyyakassa seṭṭhissa etad ahosi : mayhaṃ kho puttassa kidiso ābādho. yāgu pi pītā na sammāpariṇāmaṃ gacchati bhaddam pi bhaddam na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍu, so tena kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthata-gatto. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jivakaṃ vejjāṃ yāceyyaṃ puttaṃ me tiki-cchitum ti. atha kho Bārāṇasēyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniya Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthata-gatto. sādhu devo Jivakaṃ

vejjaṃ āpāpetu puttāṃ me tikicchitū ti. ||21|| atha kho rājā Māgadhō Senīyo Bimbisāro Jivakaṃ Komārabhaccaṃ āpāpesi: gaccha bhāṇe Jivaka Bārāṇasīṃ gantvā Bārāṇaseyyakaṃ seṭṭhiputtāṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisaṇṭitvā Bārāṇasīṃ gantvā yena Bārāṇaseyyako seṭṭhiputto ten' upasaṃkamaṃ, upasaṃkamitvā Bārāṇaseyyakassa seṭṭhiputtassa vikāraṃ sallakkhetvā jaṇaṃ ussāretvā tirokaraṇīyaṃ parikkhipitvā thambhe ubbandhitvā bhariyaṃ purato thāpetvā udaracchaviṃ upphāletvā antagaṇṭhiṃ niharitvā bhariyāya dassesi passa te sāmikassa ābādhaṃ, iminā yāgu pi pītā na sammāpariyāmaṃ gacchati bhattāṃ pi bhuttaṃ na sammāpariyāmaṃ gacchati uccāro pi passāvo pi na paguṇo, imināyaṃ kiso lūkho dubbhaṇṇo uppaṇḍappaṇḍakajūto dhamanisanthataṅgatto 'ti, antagaṇṭhiṃ vinivēṭhetvā antāni paṭipavesetvā udaracchaviṃ sibbetvā ālepaṃ adāsi. atha kho Bārāṇaseyyako seṭṭhiputto na cirass' eva ārogo ahoṣi. atha kho Bārāṇaseyyako seṭṭhi putto me ārogo ṭhito 'ti Jivakassa Komārabhaccassa soḷasa sahaṣṣāni pādāsi. atha kho Jivako Komārabhacco tāni soḷasa sahaṣṣāni ādāya punaḥ eva Rājagahaṃ paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa paṇḍuro-gābādho hoti. bahū mahantā - mahantā disāpānokkaḥ vejjā āgantvā nāsakkhimsu ārogaṃ kātuṃ, bahuṃ hiraññaṃ ādāya agamamsu. atha kho rājā Pajjoto rañño Māgadhasa Seniyassa Bimbisārassa santike dūtaṃ pāhesi: mayhaṃ kho tādiso ābādho, sādhu devo Jivakaṃ vejjaṃ āpāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadhō Senīyo Bimbisāro Jivakaṃ Komārabhaccaṃ āpāpesi: gaccha bhāṇe Jivaka Ujjenīṃ gantvā rājānaṃ Pajjotaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisaṇṭitvā Ujjenīṃ gantvā yena rājā Pajjoto ten' upasaṃkamaṃ, upasaṃkamitvā rañño Pajjotassa vikāraṃ sallakkhetvā rājānaṃ Pajjotaṃ etad avoca: ||23|| sappiṃ deva nippacissāmi, taṃ devo pivissatīti. alaṃ bhāṇe Jivaka yaṃ te sakkā vinā sappinā ārogaṃ kātuṃ taṃ karohi, jeguccaṃ me sappi paṭikkūlan ti. atha kho Jivakassa Komārabhaccassa etad

ahosi: imassa kho rañño tādiso ābādho na sakkā vinā sappinā
 ārogaṃ kātum. yaṃ nūnāhaṃ sappiṃ nippaceyyaṃ kasā-
 vavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ ti. atha kho Jivako
 Komārabhaccho nānābhesajjehi sappiṃ nippaci kasāvavaṇṇaṃ
 kasāvagandhaṃ kasāvarasaṃ. atha kho Jivakassa Komāra-
 bhaccassa etad ahosi: imassa kho rañño sappi pītaṃ pariṇā-
 mentaṃ uddekaṃ dassati. caṇḍ' āyaṃ rājā ghātāpeyyāsi
 maṃ. yaṃ nūnāhaṃ paṭigacch' eva āpuccheyyaṃ ti. atha
 kho Jivako Komārabhaccho yena rājā Pajjoto ten' upasaṃkamā,
 upasaṃkamitvā rājānaṃ Pajjotaṃ etad avoca: || 24 || mayaṃ
 kho deva vejjā nāma tādiseṇa muhuttena mūlāni uddharāma
 bhesajjāni saṃharāma. sādhu devo vāhanāgāresu ca dvāresu
 ca ānāpetu: yena vāhanena Jivako icchati tena vāhanena
 gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ
 kālaṃ icchati taṃ kālaṃ gacchatu, yaṃ kālaṃ icchati taṃ
 kālaṃ pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca
 dvāresu ca ānāpesi: yena vāhanena Jivako icchati tena
 vāhanena gacchatu, yena dvārena icchati tena dvārena ga-
 cchatu, yaṃ kālaṃ icchati taṃ kālaṃ gacchatu, yaṃ kālaṃ
 icchati taṃ kālaṃ pavisatū 'ti. tena kho pana samayena
 rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsaya-
 janikā hoti. atha kho Jivako Komārabhaccho rañño Pajjotassa
 sappiṃ upanāmesi kasāvaṃ devo pivatū 'ti. atha kho Jivako
 Komārabhaccho rājānaṃ Pajjotaṃ sappiṃ pāyevā hatthisālaṃ
 gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati.
 || 25 || atha kho rañño Pajjotassa taṃ sappi pītaṃ
 pariṇāmentaṃ uddekaṃ adāsi. atha kho rājā Pajjoto
 manusse etad avoca: dutṭhena bhaṇe Jivakena sappiṃ pāyito
 'mhi. tena hi bhaṇe Jivakaṃ vejjaṃ vicinathā 'ti. Bhadda-
 vatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena
 kho pana samayena rañño Pajjotassa Kāko nāma dāso
 saṃbhīyojaniko hoti amanussena paṭicca jāto. atha kho rājā
 Pajjoto Kākaṃ dāsaṃ ānāpesi: gaccha bhaṇe Kāka Jivakaṃ
 vejjaṃ nivattohi rājā taṃ ācariya nivattāpetīti. ete kho
 bhaṇe Kāka vejjā nāma bahumāyā, mā o' assa kiñci paṭigga-
 hesīti. || 26 || atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ
 antaraṃ magge Kosambiyāṃ sambhāvesi pātārāsaṃ kura-
 taṃ. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad

avoca: rājā taṃ ācariya nivuttāpettīti. āgamohi bhāṇo Kāka yāva bhūñjāma, handa bhāṇe Kāka bhūñjassū 'ti. alāpi ācariya raññ' amhi āgatto: ete kho bhāṇe Kāka vejja nāma bahumāyā mā o' assa kiñci paṭiggahesīti. tena kho pana samayena Jivako Komārabhacco nakkena bhesajjaṃ olumpetvā āmalakaṃ ca khādati pāṇiyaṃ ca pivati. atha kho Jivako Komārabhacco Kākaṃ dāsaṃ etad avoca: handa bhāṇe Kāka āmalakaṃ ca khāda pāṇiyaṃ ca pivassū 'ti. || 27 ||

atha kho Kāko dāso ayaṃ kho vejjo āmalakaṃ ca khādati pāṇiyaṃ ca pivati, na arahati kiñci pāpakaṃ hotu ti upaḍḍhāmalakaṃ ca khādi pāṇiyaṃ ca apāyi. tassa taṃ upaḍḍhāmalakaṃ khādayitaṃ tathā' eva nicchāresi. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad avoca: atthi me ācariya jīvitā ti. mā bhāṇe Kāka bhāyi, tvaṃ o' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi maṃ, tenāhaṃ na nivuttāmi ti Bhaddavatikaṃ batthinikaṃ Kākassa niyyādetvā yena Rājagahaṃ tena pakāmi, anupubbena yena Rājagahaṃ yena rājā Māgadho Seniyo Bimbisāro ten' upasamkammi, upasamkamitvā rañño Māgadhasa Seniyassa Bimbisārassa etaṃ atthaṃ ārocesi. suṭṭhu bhāṇe Jivaka akāsi yaṃ pi na nivatto, caṇḍo so rājā ghātāpeyyāsi taṃ ti. || 28 ||

atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santike dūtāṃ pāhesi, āgacchatu Jivako varaṃ dassāmi ti. alāpi ayyo adhikāraṃ me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakaṃ dussayugaṃ uppannaṃ hoti bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahasānaṃ bahunnaṃ dussayugasatasahasānaṃ aggaṃ ca setthaṃ ca mokkhaṃ ca uttamaṃ ca pavaraṃ ca. atha kho rājā Pajjoto taṃ Siveyyakaṃ dussayugaṃ Jivakassa Komārabhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahosi: idaṃ kho me Siveyyakaṃ dussayugaṃ raññā Pajjotena pahitaṃ bahunnaṃ dussānaṃ . . . pavaraṃ ca, na yimaṃ añño koci paccārahati aññatra tena bhagavatā arahatā sammā-sambuddheṇa raññā vā Māgadheṇa Seniyena Bimbisārenā 'ti. || 29 ||

tena kho pana samayena bhagavato kāyo dosābhisaṇṇo hoti. atha kho bhagavā āyamaṃtaṃ ānandaṃ āmantesi:

dosābhisanno kho Ānanda tathāgatassa kāyo, icchati tathāgato
 virecanam pātun ti. atha kho āyasmā Ānando yena Jivako
 Komārabhacco ten' upasaṅkami, upasaṅkamitvā Jivakam
 Komārabhaccam etad avoca : dosābhisanno kho āvuso Jivaka
 tathāgatassa kāyo, icchati tathāgato virecanam pātun ti.
 tena hi bhante Ānanda bhagavato kāyam katipāham sine-
 hethā 'ti. atha kho āyasmā Ānando bhagavato kāyam
 katipāham sinehetvā yena Jivako Komārabhacco ten' upa-
 saṅkami, upasaṅkamitvā Jivakam Komārabhaccam etad
 avoca : siniddho kho āvuso Jivaka tathāgatassa kāyo, yassa
 dāni kalam maññasīti. ||30|| atha kho Jivakassa Komāra-
 bhaccassa etad ahosi : na kho me tam paṭirūpaṃ yo 'haṃ
 bhagavato olārikam virecanam dadeyyan ti, tīhi uppala-
 hatthāni nānābhesaṃjjeḥi paribhāvetvā yena bhagavā ten'
 upasaṅkami, upasaṅkamitvā ekam uppalahattham bhagavato
 upanāmesi imam bhante bhagavā paṭhamam uppalahattham
 upasīnghatu, idam bhagavantam dasakkhattum virecessatīti.
 dutiyam pi uppalahattham bhagavato upanāmesi imam bhante
 bhagavā dutiyam uppalahattham upasīnghatu, idam bhaga-
 vantam dasakkhattum virecessatīti. tatiyam pi uppalaha-
 ttham bhagavato upanāmesi imam bhante bhagavā tatiyam
 uppalahattham upasīnghatu, idam bhagavantam dasakka-
 ttum virecessatīti, evam bhagavato samatīpsāya virecanam
 bhavissatīti. atha kho Jivako Komārabhacco bhagavato sama-
 tīpsāya virecanam datvā bhagavantam abhivādetvā padakkhi-
 ñam katvā pakkāmi. ||31|| atha kho Jivakassa Komāra-
 bhaccassa bahi dvārakotṭhakā nikkhantassa etad ahosi : mayā
 kho bhagavato samatīpsāya virecanam dinnam. dosābhisanno
 tathāgatassa kāyo, na bhagavantam samatīpsakkhattum vire-
 cessati, ekūnatīpsakkhattum bhagavantam virecessati, api
 ca bhagavā viritto nahāyissati, nahātam bhagavantam sakim
 virecessati, evam bhagavato samatīpsāya virecanam bhavissa-
 tīti. atha kho bhagavā Jivakassa Komārabhaccassa cetasā
 cetoparivitakkam aññāya āyasmantaṃ Ānandaṃ āmantesi :
 idhānanda Jivakassa Komārabhaccassa bahi dvārakotṭhakā
 nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissa-
 tīti. tena h' Ānanda uphodukam paṭiyādethā 'ti. evam
 bhante 'ti kho āyasmā Ānando bhagavato paṭisupātvā upho-

dakam paṭiyādesi. ||32|| atha kho Jivako Komārabhacco yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca: viritto bhante bhagavā 'ti. viritto 'mhi Jivakā 'ti. idha mayhaṃ bhante bhi dvāraḷakotṭhakā nikkhantassa etad ahosi: mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakam nabāyi, nahātam bhagavantam sakim virecesi, evaṃ bhagavato samatīpasāya virecanam ahosi. atha kho Jivako Komārabhacco bhagavantam etad avoca: yāva bhante bhagavato kāyo pakatatto hoti, aḷam yūsapīṇḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jivako Komārabhacco tam Siveyyakam dussayugam ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca: ekāhaṃ bhante bhagavantam varam yācāmiti. atikkantavarā kho Jivaka tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Jivakā 'ti. bhagavā bhante paṃsukūliko bhikkhusamghe ca. idaṃ me bhante Siveyyakam dussayugam raṇṇā Pajjotana pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca seṭṭham ca mokkham ca uttamaṃ ca pavaraṃ ca. paṭigraḷhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghe ca gaḷapati-civaram anujānātū 'ti. paṭiggahosi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanā bhagavantam abhivādetvā padakkhiṃ katvā pakkāmi. ||34|| atha kho bhagavā etasmim nidāne dhammikaḷham katvā bhikkhū āmantesi: anujānāmi bhikkhave gaḷapati-civaram. yo icchati paṃsukūliko hotu, yo icchati gaḷapati-civaram sādīyatu. itarītareṇa p' āhaṃ bhikkhave santuṭṭhiṃ vaṇṇemīti. assosam kho Rājagaḷhe manussā bhagavatā

kira bhikkhūnaṃ gahapatiṭṭhānaṃ anuññātaṃ ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayā dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapatiṭṭhānaṃ anuññātaṃ ti, ekāheṇ' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosū kho jānapadā manussā bhagavatā kira bhikkhūnaṃ gahapatiṭṭhānaṃ anuññātau ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayā dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapatiṭṭhānaṃ anuññātaṃ ti, jānapade pi ekāheṇ' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena saṃghassa pāvāro uppanno hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāvāraṃ ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāraṃ ti. kojayaṃ uppannaṃ hoti. anujānāmi bhikkhave kojayaṃ ti. ||36||1||

paṭhamakabhāṇavāraṃ niṭṭhitaṃ.

tena kho pana samayena Kāsikarājā Jīvakaṃsa Komārabbhaccassa adḍhakāsikaṃ kambalaṃ pāhesi upaḍḍhakāsinaṃ khamamānaṃ. atha kho Jīvako Komārabbhacco taṃ adḍhakāsikaṃ kambalaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho Jīvako Komārabbhacco bhagavantam etad avoca : ayaṃ me bhante adḍhakāsiko kambalo Kāsiraññā pahito upaḍḍhakāsinaṃ khamamāno. paṭigayhātu me bhante bhagavā kambalaṃ yaṃ mama assa digharattaṃ hitāya sukhāya 'ti. paṭiggahesi bhagavā kambalaṃ. atha kho bhagavā Jivakaṃ Komārabbhaccaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave kambalaṃ ti. ||1||2||

tena kho pana samayena saṃghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnaṃ etad ahesi : kiṃ nu kho bhagavatā cīvaraṃ anuññātaṃ kiṃ ananuññātaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāyaṃ bhāṇaṃ ti. ||1|| tena kho pana samayena te bhikkhū gaha-

patieivaram sādīyanti, te kukkucāyantaṃ paṃsukūlaṃ na sādīyanti ekam yeva bhagavatā cīvaram anuññātāṃ na dve 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gahapati-cīvaram sādīyantena paṃsukūlaṃ pi sādītum, tad-ubhayena p' āham bhikkhave santutthīṃ vaṇṇemīti. ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānam okkamīṃsu paṃsukūlāya, ekacce bhikkhū nāgame-
mesum. ye te bhikkhū susānam okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū nāgame-
sum te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe nāgamitthā 'ti. bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave nāgamentānaṃ nākāma bhāgaṃ dātun ti. ||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānam okkamīṃsu paṃsukūlāya, ekacce bhikkhū āga-
mesum. ye te bhikkhū susānam okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū āgame-
sum te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na okkamitthā 'ti. bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave āgamentānaṃ akāma bhāgaṃ dātun ti. ||2|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū paṭhamam susānam okkamīṃsu paṃsukūlāya, ekacce bhikkhū pacchā okkamīṃsu. ye te bhikkhū paṭhamam susānam okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū pacchā okkamīṃsu te na labhiṃsu, te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe pacchā okkamitthā 'ti. bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave pacchā okkantānaṃ nākāma bhāgaṃ dātun ti. ||3|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te sadisā susānam okkamīṃsu paṃsukūlāya, ekacce bhikkhū paṃsukūlāni labhiṃsu, ekacce bhikkhū na

labhimsu. ye te bhikkhū na labhimsu te evaṃ āhamsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhamsu : na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sadisaṇaṃ okkantānaṃ akāma bhāgaṃ dātun ti. ||4|| tena kho pana samayena sambabulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te katikaṃ katvā susānaṃ okkamimsu paṇṣukūlāya, ekacce bhikkhū paṇṣukūlāni labhimsu, ekacce bhikkhū na labhimsu. ye te bhikkhū na labhimsu te evaṃ āhamsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhamsu : na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave katikaṃ katvā okkantānaṃ akāma bhāgaṃ dātun ti. ||5||4||

tena kho pana samayena manussā cīvaraṃ ādāya ārāmaṃ āgacchanti, te paṭiggāhakaṃ alabhamānā paṭiharanti, cīvaraṃ parittaṃ uppajjati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave peṇcaḥ' aṅgehi samannāgataṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannitum : yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo : paṭhamam bhikkhu yācetaṃ, yācivā vyattena bhikkhuno paṭibaleṇa saṃgho nāpetabbo : supāta me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammanneyya. esā ñatti. supāta me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvarapaṭiggāhakaṃ sammuti, so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvarapaṭiggāhako. khamati saṃghassa, tasmā tuṇhi, evaṃ etam dhārayāmi. ||2||5||

tena kho pana samayena cīvarapaṭiggāhaka bhikkhū cīvaraṃ paṭiggahetvā tatth' eva ujjhivā pakkamanti, cīvaraṃ nassati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi

bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ cīvaranīdāhakaṃ sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya nihitānīhitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo: paṭhamāṃ bhikkhu yācetaṃ, yācivā vyattena bhikkhunā paṭibaleṇa saṃgho nāpetaṃ: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvaranīdāhakaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvaranīdāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranīdāhakaṃ sammanti so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranīdāhako. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmiti. ||2|| 6 ||

tena kho pana samayena cīvaranīdāhakaṃ bhikkhū maṇḍape pi rukkhamaṇe pi nimbakose pi cīvaraṃ nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave bhaṇḍāgāraṃ sammannitum yaṃ saṃgho ākaṇkhati vihāraṃ vā adḍhayogaṃ vā pāsādaṃ vā haṃmiyaṃ vā guhaṃ vā. ||1|| evaṃ ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibaleṇa saṃgho nāpetaṃ: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammannati. yassāyasmato khamati itthannāmassa vihāraṃ bhaṇḍāgāraṃ sammanti so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāraṃ. khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmiti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṃ aguttaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ bhaṇḍāgārikaṃ sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya gattāguttaṃ ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la — sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmiti.
 ||1|| tena kho pana samayena chabbaggiyā bhikkhū
 bhaṇḍāgārikaṃ vuṭṭhāpentī. bhagavato etaṃ atthaṃ āro-
 cesuṃ. na bhikkhave bhaṇḍāgāriko vuṭṭhāpetabbo. yo
 vuṭṭhāpeyya, āpatti dukkaṭassa 'ti. ||2||8||

tena kho pana samayena saṃghassa bhaṇḍāgāro cīvarapaṃ
 ussanuṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave sammukhibhūtena saṃghena bhājetuṃ ti.
 tena kho pana samayena sabbo saṃgho cīvarapaṃ bhājento
 kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave pañcaḥ' aṅgehi samannāgataṃ bhikkhuṃ
 cīvarabhājakapaṃ sammannituṃ yo na chandāgatiṃ ga-
 ccheyya . . . na bhayāgatiṃ gaccheyya bhājitābhājitaṃ ca
 jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la —
 sammato saṃghena itthannāmo bhikkhu cīvarabhājako.
 khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmiti.
 ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi:
 kathaṃ nu kho cīvarapaṃ bhājetabben ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamapaṃ uccinivā
 tulayivā vappāvappaṃ katvā bhikkhū gacchivā vaggapaṃ
 bandhivā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvara-
 bhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho sāma-
 nerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇerānaṃ upa-
 dḍhapativisaṃ dātun ti. ||2|| tena kho pana samayena
 aññātaro bhikkhu sakena bhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave utta-
 rantassa sakaṃ bhāgaṃ dātun ti. tena kho pana samayena
 aññātaro bhikkhu atirekabhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe
 dinne atirekabhāgaṃ dātun ti. ||3|| atha kho cīvarabhāja-
 kānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho cīvarapaṭi-
 viso dātabbo āgatapaṭipāṭiyā nu kho udāhu yathāvuddhaṃ
 ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
 vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaram rajanti, cīvaram dubbannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha rajanāni mūlarajanam khandharajanam tacarajanam pattarajanam puppharajanam phalarajanam ti. ||1|| tena kho pana samayena bhikkhū situnnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanam pacitum cullarajanakumbhin ti. rajanam uttariyati. anujānāmi bhikkhave uttarāṇampam bandhitum ti. tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā. bhagavato etam attham ārocesum. anujānāmi bhikkhave udaye vā nakhapitthikāya vā thevakam dātum ti. ||2|| tena kho pana samayena bhikkhū rajanam oropentā kumbhim āvajjanti, kumbhi bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanauṇkam dayakathālikam ti. tena kho pana samayena bhikkhūnam rajanabhājanam na samvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanako-lambam rajanaghaṭam ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanadonikam ti. ||3||10||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram paṇṣukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tīṇasanthārakan ti. tīṇasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravaṇṣam cīvararajjun ti. majjhena laggenti, rajanup ubhato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kappe bandhitum ti. kappe jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kappasuttakan ti. rajanam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkamitum ti. ||1|| tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave udaye osāretum ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṇinā āko-

totun ti. tena kho pana samayena bhikkhū acchinna-kāni dhārenti dantakāsāvaṇi. manussa ujjhāyanti khīyanti vipācenti: seyyathāpi nāma gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave acchinna-kāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhiṇāgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyādabandhaṃ siṅghātakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi: passaṃsi no tvaṃ Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghātakabandhaṃ ti. evaṃ bhante. ussahasi tvaṃ Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitvā ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho āyasmā Anando sambhulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: passatu me bhante bhagavā cīvarāni saṃvidahitānti. ||1|| atha kho bhagavā etaṃ nīdāne dhammi-kathaṃ katvā bhikkhū āmantesi: paṇḍito bhikkhave Ānando, mahāpaṇḍito bhikkhave Ānando, yatra hi nāma mayā saṃkhi-ttena bhāsitaṃ vitthārena atthaṃ ājānissati, kusim pi nāma karissati addhakuṣim pi nāma karissati maṇḍalam pi n. k. addhamāṇḍalam pi n. k. vivaṭṭaṃ pi n. k. anuvivaṭṭaṃ pi n. k. gīveyyakam pi n. k. jaṇḍheyyakam pi n. k. bāhantaṃ pi n. k. chinna-kam ca bhavissati sattalūkaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhijjhitaṃ. anujā-nāmi bhikkhave chinna-kam saṃghātaṃ chinna-kam uttarā-saṅgaṃ chinna-kam antaravāsakaṃ ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggapaṭi-panno sambhule bhikkhū cīvarehi ubbhaddite sīse pi cīvarabbhiṃ karitvā khandhe pi cīvarabbhiṃ karitvā kaṭṭiyāpi cīvarabbhiṃ karitvā āgacchante, disvāna bhagavato etad ahoṣi: atilahaṃ kho ime moghapurisā cīvare bāhullāya

āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ ti. ||1|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Vesālī tad avasari. tatra sudamā bhagavā Vesāliyaṃ viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattisū antarattakāsu himapātasamāye rattim ajjhokāse ekacivaro nisīdi, na bhagavantam sītaṃ ahosi. nikkhante paṭhame yāme sītaṃ bhagavantam ahosi. dutiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītaṃ ahosi. nikkhante majjhime yāme sītaṃ bhagavantam ahosi. tatiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītaṃ ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītaṃ bhagavantam ahosi. catuttham bhagavā cīvaraṃ pārūpi, na bhagavantam sītaṃ ahosi. ||2|| atha kho bhagavato etad ahosi : ye pi kho te kulaputtā imasmim dhammavinaye sītāluka sītabhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ ticivaraṃ anujāneyyaṃ ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi : ||3|| idhāhaṃ bhikkhave antarā ca Rājagahaṃ antarā ca Vesālīm addhānamaggaṇaṇa addasaṃ sambahule bhikkhū cīvarehi ubbhaṇḍite sise pi cīvarabbhisim karitvā khandhe pi cīvarabbhisim karitvā kaṭiyāpi cīvarabbhisim karitvā āgacchante, disvāna me etad ahosi : atilahaṃ kho ime moghapurisā cīvare bahullāya āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ ti. ||4|| idhāhaṃ bhikkhave sītāsu hemantikāsu rattisū antarattakāsu himapātasamāye rattim ajjhokāse ekacivaro nisīdim, na maṃ sītaṃ ahosi. nikkhante paṭhame yāme sītaṃ maṃ ahosi. dutiyāhaṃ cīvaraṃ pārūpiṃ na maṃ sītaṃ ahosi. nikkhante majjhime yāme sītaṃ maṃ ahosi. tatiyāhaṃ cīvaraṃ pārūpiṃ, na maṃ sītaṃ ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītaṃ maṃ ahosi. catutthāhaṃ cīvaraṃ pārūpiṃ, na maṃ sītaṃ ahosi. tassa mayhaṃ bhikkhave etad ahosi : ye pi kho te kulaputtā imasmim dhammavinaye sītāluka sītabhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ thaṭṭheyyaṃ

yyam tieivaraṃ anujāneyyaṃ ti. anujānāmi bhikkhave tieivaraṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tieivaraṃ anuññātān ti aññen' eva tieivarena gāmaṃ pavisanti, aññena tieivarena ārame acchanti, aññena tieivarena nahānaṃ otaranti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū atirekacivaraṃ dhāressantiti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmīṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacivaraṃ dhāretabbaṃ. yo dhāreyya, yathādharmo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaraṃ uppannaṃ hoti āyasmā ca Ānando taṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharatī. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na atirekacivaraṃ dhāretabbaṃ ti, idaṃ ca me atirekacivaraṃ uppannaṃ ahaṃ ca imaṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharatī. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi: kīvaciraṃ pañānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmīṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacivaraṃ dhāretuṃ ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacivaraṃ uppajjati. atha kho bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho atirekacivare paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacivaraṃ vikappetuṃ ti. ||8||13||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudaṃ bhagavā Bārāṇasiyaṃ viharatī Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā tieivaraṃ anuññātāṃ diguṇā saṃghāṭī ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayaṃ ca me antaravāsako chiddo. yaṃ nūnāhaṃ aggaḷaṃ acchupeyyaṃ samantato dupatitaṃ bhavissati majjhe ekacciyaṃ ti. ||1|| atha kho so bhikkhu aggaḷaṃ acchupesi. addasa kho bhagavā senāsana-cārikaṃ āhīṇḍanto taṃ bhikkhuṃ aggaḷaṃ acchupentaṃ, disvāna yena so bhikkhu ten' upasaṃkamaṃ, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ tvaṃ bhikkhu karosīti. aggaḷaṃ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvaṃ bhikkhu aggaḷaṃ acchupesīti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ, utuddhaṭānaṃ dussānaṃ catuguṇaṃ saṃghāṭiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ. paṃsu-kūle yāvadatthaṃ pāpaṇike ussāho karaṇīyo. anujānāmi bhikkhave aggaḷaṃ tunnaṃ ovaṭṭikaṃ kaṇḍusakaṃ dalhi-kammaṃ ti. ||2||14||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Visākhaṃ Migāramātaraṃ bhagavā dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā bhagavantaṃ etad avoca : adhiyāsetu me bhante bhagavā svātanaṃ bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhiyāsesi bhagavā tuṇhibhāvena. atha kho Visākhā Migāramātā bhagavato adhiyāsaṇaṃ viditvā uttāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyaṃ accayena cātuddipiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evaṃ catūsu dīpesu vassati, ovaśāpetha bhikkhave kāyaṃ, ayaṃ paccchimako cātuddipiko mahāmegho 'ti. evaṃ bhante 'ti kho te bhikkhū bhagavato

paṭisaṇṭitvā nikkhattacivarā kāyaṃ ovassāpenti. ||2|| atha kho Visākhā Migāramātā paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā dāsiṃ ānāpesi: gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante nīṭṭhitaṃ bhaddanta ti. evaṃ ayye 'ti kho sā dāsi Visākhāya Migāramātuyā paṭisaṇṭitvā ārāmaṃ gantvā addasa bhikkhū nikkhattacivare kāyaṃ ovassāpenti, disvāna n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpenti ti yena Visākhā Migāramātā ten' upasaṃkamī, upasaṃkamitvā Visākhāya Migāramātaraṃ etad avoca: n' atth' ayye ārāme bhikkhū, ājivakā kāyaṃ ovassāpenti ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad aho si: nissamsayaṃ kho ayyā nikkhattacivarā kāyaṃ ovassāpenti ti, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpenti ti, dāsiṃ ānāpesi: gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante nīṭṭhitaṃ bhaddanta ti. ||3|| atha kho te bhikkhū gattāni sītīkaritvā kallakāyā civarāni ga-hetvā yathāvihāraṃ pavasiṃsu. atha kho sā dāsi ārāmaṃ gantvā bhikkhū apassanti n' atthi ārāme bhikkhū, suñño ārāmo 'ti yena Visākhā Migāramātā ten' upasaṃkamī, upasaṃkamitvā Visākhāya Migāramātaraṃ etad avoca: n' atth' ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad aho si: nissamsayaṃ kho ayyā gattāni sītīkaritvā kallakāyā civarāni ga-hetvā yathāvihāraṃ pavatṭhā, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, suñño ārāmo 'ti dāsiṃ ānāpesi: gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante nīṭṭhitaṃ bhaddanta ti. ||4|| atha kho bhagavā bhikkhū āmantesi: sannabhadda bhikkhave pattacivaraṃ, kālo bhaddassa 'ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosun. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaraṃ ādāya seyyathāpi nāma balavā puriso sammāñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammāñjeyya evaṃ eva Jetavane antarahito Visākhāya Migāramātuyā kottṭhake pā-turaho si. nisīdi bhagavā paṇḍatte āsane saddhiṃ bhikkhu-saṃghena. ||5|| atha kho Visākhā Migāramātā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahāiddhikā māhānubhāvātā, yatra hi nāma jannukamattesu pi oghesu pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nāma ekabhiikkhussa pi pādā vā cīvarāni vā allāni bhavissanti
 tatthā udaggā buddhapamukhaṃ bhikkhusaṃghaṃ paṇi-
 tena khāḍaniyena bhojanīyena sahatthā santappetvā sampa-
 vāretvā bhagavantam bhuttāvaṃ onītapattapāṇim ekamantaṃ
 nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bha-
 gavantaṃ etad avoca : atthāhaṃ bhante bhagavantaṃ varāni
 yācāmi. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca
 bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti.
 ||6|| icchāmi' ahaṃ bhante saṃghassa yāvujjivaṃ vassika-
 sātikaṃ dātum, āgantukabhattaṃ dātum, gamikabhattaṃ
 dātum, gilānabhattaṃ dātum, gilānupaṭṭhākabhattaṃ dātum,
 gilānabhesajjaṃ dātum, dhuvayāgaṃ dātum, bhikkhuni-
 saṃghassa udakasātikaṃ dātum ti. kim pana tvam Visākhe
 atthavasam sampassamānā tathāgataṃ attha varāni yācāsi.
 idhāhaṃ bhante dāsim ānāpesim : gaccha je ārāmaṃ gantvā
 kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhanta ti, aha kho sā
 bhante dāsi ārāmaṃ gantvā addasa bhikkhū nikkhattacīvare
 kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā
 kāyaṃ ovassāpentīti yenāhaṃ ten' upasamkami, upasamka-
 mitvā maṃ etad avoca n' atth' ayye ārāme bhikkhū, ājivakā
 kāyaṃ ovassāpentīti. asuehi bhante naggiyaṃ paṭikkūlaṃ.
 imāhaṃ bhante atthavasam sampassamānā icchāmi saṃghassa
 yāvujjivaṃ vassikasātikaṃ dātum. ||7|| puna ca paraṃ
 bhante āgantuko bhikkhu na vithikusalo na gocarakūsalo
 kilanto piṇḍāya carati. so me āgantukabhattaṃ bhuñjitvā
 vithikusalo gocarakūsalo akilanto piṇḍāya carissati. imāhaṃ
 bhante atthavasam sampassamānā icchāmi saṃghassa yāva-
 jivaṃ āgantukabhattaṃ dātum. puna ca paraṃ bhante
 gamiko bhikkhu attano bhattaṃ periyesamāno satthā vā
 viḥāyissati, yattha vā vāsaṃ gantukāmo bhavissati tattha
 vikāle upagacchissati kilanto addhānaṃ gamissati. so me
 gamikabhattaṃ bhuñjitvā satthā na viḥāyissati, yattha
 vāsaṃ gantukāmo bhavissati tattha kālena upagacchissati
 akilanto addhānaṃ gamissati. imāhaṃ bhante atthavasam
 sampassamānā icchāmi saṃghassa yāvujjivaṃ gamikabhattaṃ
 dātum. ||8|| puna ca paraṃ bhante gilānassa bhikkhuno
 sappāyāni bhojanāni alabhantassa ābādho vā abhivaḍḍhissati
 kālamkiriya vā bhavissati. tassa me gilānabhattaṃ bhuttassa

ābādho na abhivaḍḍhissati kālāṃkiriyaṃ na bhavissati. imā-
 haṃ bhante atthavasam sampassamānā icchāmi saṃghassa
 yāvajīvaṃ gilānabhattaṃ dātum. puna ca param bhante
 gilānupaṭṭhāko bhikkhu attano bhattaṃ pariyesamāno gilā-
 nassa ussāre bhattaṃ niharissati bhattacchedaṃ karissati.
 so me gilānupaṭṭhākabhattaṃ bhuñjivā gilānassa kālena
 bhattaṃ niharissati bhattacchedaṃ na karissati. imāhaṃ
 bhante atthavasam sampassamānā icchāmi saṃghassa yāva-
 jīvaṃ gilānupaṭṭhākabhattaṃ dātum. ||9|| puna ca param
 bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabha-
 tassa ābādho vā abhivaḍḍhissati kālāṃkiriyaṃ vā bhavissati.
 tassa me gilānabhesajjaṃ paribhuttassa ābādho na abhi-
 vaḍḍhissati kālāṃkiriyaṃ na bhavissati. imāhaṃ bhante
 atthavasam sampassamānā icchāmi saṃghassa yāvaji-
 vaṃ gilānabhesajjaṃ dātum. puna ca param bhante
 bhagavatā Andhakavinde dasānisamso sampassamānena
 yāgu anuññātā. ty āhaṃ bhante ānisamso sampassamānā
 icchāmi saṃghassa yāvajīvaṃ dhuvayāgaṃ dātum. ||10||
 idha bhante bhikkhuniyo Aciravatiyaṃ nadiyaṃ vesiyāhi
 saddhiṃ naggā ekatitthe nahāyanti. tā bhante vesiyā
 bhikkhuniyo uppaṇdesuṃ: kim nu kho nāma tumhākaṃ
 ayye daharānaṃ brahmacariyaṃ ciṃṇe, nanu nāma kāmā
 paribhuñjitabbā, yadā jīṇā bhavissanti tadā brahmacariyaṃ
 carissatha, evaṃ tumhākaṃ ubho antā pariggahitā bha-
 vissantīti. tā bhante bhikkhuniyo vesiyāhi uppaṇḍiyamānā
 mañkū ahesuṃ. asuci bhante mātugāmassa naggiyaṃ
 jeguechaṃ paṭikkūlaṃ. imāhaṃ bhante atthavasam sam-
 passamānā icchāmi bhikkhunisaṃghassa yāvajīvaṃ udaka-
 sāṭikaṃ dātum ti. ||11|| kim pana tvaṃ Visākhe ānisamsam
 sampassamānā tathāgataṃ aṭṭha varāni yācasīti. idha
 bhante disāsu vassam vutthā bhikkhū Sāvatthiṃ āgacchi-
 ssanti bhagavantaṃ dassanāya, te bhagavantaṃ upasaṃka-
 mitvā pucchissanti: itthannāmo bhante bhikkhu kālāṃkato,
 tassa kā gati ko abhisamparāyo 'ti. taṃ bhagavā vyāka-
 karisati sotāpatti-phale vā sakadāgāmiphale vā anāgāmiphale
 vā arahattaphale vā. ty āhaṃ upasaṃkamitvā pucchissāmi:
 āgatapubbā na kho bhante tena ayyena Sāvattthīti. ||12||
 sace 'me vakkhanti āgatapubbā tena bhikkhunā Sāvattthīti,

niṭṭham ettha gacchissāmi nissamsayam paribhuttam tena ayyena vassikasāṭikā vā āgantukabhattam vā gamikabhattam vā gilānabhattam vā gilānupatṭhākabhattam vā gilānabhesajjam vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā pānujjam jāyissati, pamuditāya pīti jāyissati, pītimanāya kāyo passambhissati, passaddhakāyā sukham vedayissāmi, sukkinīyā cittaṃ samādhiyissati, sā me bhavissati indriya-bhāvanā balabhāvanā bojhaṅgabhāvanā. imāham bhante ānissamsam sampassamānā tathāgataṃ aṭṭha varāni yācāmi. ||13|| sādhu sādhu Visākhe, sādhu kho tvaṃ Visākhe imaṃ ānissamsam sampassamānā tathāgataṃ aṭṭha varāni yācasi, anujānāmi te Visākhe aṭṭha varāni. atha kho bhagavā Visākham Migāramātaram imāhi gāthāhi anumodī :

yā annapānam atipamoditā silūpapannā sugatassa sāvika
dadāti dānaṃ abhibhuyya macchernuṃ sovaggikaṃ soka-
nudaṃ sukhāvaham,|

dībbam sā labhate āyup āgamma maggaṃ virajam anaṅga-
nam,

sā puñṇakāmā sukhinī anāmayaṃ saggaṃhi kāyamhi ciraṃ
pamodatitī.

atha kho bhagavā Visākham Migāramātaram imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||14|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vassikasāṭikaṃ āgantukabhattam gamikabhattam gilānabhattam gilānupatṭhākabhattam gilānabhesajjam dhuvayāguṃ bhikkhunīsamghassa udakasāṭikaṃ ti. ||15||15||

Visākhābhāṇavāram.

tena kho pana samayena bhikkhū paṇitāni bhojanāni bhuñjitvā mutṭhassati asampajānā niddaṃ okkamenti, tesam mutṭhassatinam asampajānānam niddaṃ okkamantānam supinanteṇa asuci muccati, senāsanaṃ asucinā makkihiyati. atha kho bhagavā āyasmatā Ānandena pacchāsamapeṇa senāsanacārikaṃ āhiṇḍanto addasa senāsanaṃ asucinā makkihitam, disvāna āyasmantaṃ Ānandaṃ āmantesi: kim etaṃ Ānanda senāsanaṃ makkihitaṃ ti. etarahi bhante bhikkhū paṇitāni

bhojanāni bhuñjitvā muṭṭhassati asampajānā niddaṃ okka-
menti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam
asucinā makkhitan ti. ||1|| evam etaṃ Ānanda evam etaṃ
Ānanda, muccati hi Ānanda muṭṭhassatinam asampajānānam
niddaṃ okkamantānam supinantena asuci. ye te Ānanda
bhikkhū upaṭṭhitasati sampajānā niddaṃ okkamenti tesam
asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vīta-
rāgā tesam pi asuci na muccati. aṭṭhānam etaṃ Ānanda
anavakāso yaṃ arahato asuci mucceyyā 'ti. atha kho bhagavā
etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi:
idhāhaṃ bhikkhave Ānandena pacchāsanapena senāsanacāri-
kaṃ āhiṇḍanto addasaṃ senāsanam asucinā makkhitaṃ,
disvāna Ānandaṃ āmantesiṃ: kiṃ etaṃ Ānanda . . .
(=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañe' ime
bhikkhave ādinavā muṭṭhassatiassa asampajānassa niddaṃ
okkamayato: dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpa-
kaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati.
ime kho bhikkhave pañca ādinavā muṭṭhassatiassa asampajā-
nassa niddaṃ okkamayato. pañe' ime bhikkhave ānisamsā
upaṭṭhitasatiassa sampajānassa niddaṃ okkamayato: sukhaṃ
supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati,
devatā rakkhanti, asuci na muccati. ime kho bhikkhave
pañca ānisamsā upaṭṭhitasatiassa sampajānassa niddaṃ okka-
mayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā
senāsanaguttiyā nisīdanan ti. ||3|| tena kho pana sama-
yena atikhuddakaṃ nisīdanam na sabbaṃ senāsanam gopeti.
bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave
yāvamahantaṃ paccattharaṇam Akañkhati tāvamahantaṃ
paccattharaṇam kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belaṭṭhasiṣassa thullakacchābādho hoti.
tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena
temetvā-temetvā apakaddhanti. addasa kho bhagavā senā-
sanacārikaṃ āhiṇḍanto te bhikkhū tāni cīvarāni udakena
temetvā-temetvā apakaddhante, disvāna yena te bhikkhū
ten' upasamkamāmi, upasamkamitvā te bhikkhū etad avoca:
kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchābādho, lasikāya civarāni kāye lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhāmā 'ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho kaṇḍupaṭiechādin ti. ||1||17||

atha kho Visākhā Migāramātā mukhapuñchanacolakaṃ ādāya yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca: paṭiganhātu me bhante bhagavā mukhapuñchanacolakaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggabesi bhagavā mukhapuñchanacolakaṃ. atha kho bhagavā Visākhā Migāramātaram dhammiyā kathāya sandassesī . . . sampahamsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahamsitā utthāyāsanā bhagavantam abhivādetvā pudakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave mukhapuñchanacolakan ti. ||1||18||

tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. Rojassa Mallassa khomapilotikā āyasmato Ānandassa latthe nikkhittā hoti āyasmato ca Ānandassa khomapilotikāya attho hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave pañcah' aṅgehī samannāgatassa viссāsam gahetum: sandiṭṭho ca hoti sambhatto ca ālapito ca jīvati ca jānāti gahite me attamanano bhavissatīti. anujānāmi bhikkhave imehi pañcah' aṅgehī samannāgatassa viссāsam gahetun ti. ||1||19||

tena kho pana samayena bhikkhūnaṃ paripunnāṃ hoti tiecivarāṃ attho ca hoti parissāvaṇehi pi thavikāhi pi. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave parikkhāracolakan ti. ||1|| atha kho bhikkhūnaṃ etad ahośi: yāni tāni bhagavatā anuññātāni tiecivaraṃ ti vā vassikasāṭikā 'ti vā nisīdanān ti vā paccattiharaṇaṃ ti vā kaṇḍupa-

ticchāditi vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbāniti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ticcivaraṃ adhiṭṭhātum na vikappetum, vassika-sāṭikam vassānaṃ cātumāsam adhiṭṭhātum tato paraṃ vikappetum, nisīdanam adhiṭṭhātum na vikappetum, paccattaranam adhiṭṭhātum na vikappetum, kaṇḍupaṭicchādīṃ yāva ābādhā adhiṭṭhātum tato paraṃ vikappetum, mukhapuñchanacolakam adhiṭṭhātum na vikappetum, parikkhāracolakam adhiṭṭhātum na vikappetum ti. ||2|| 20 ||

atha kho bhikkhūnaṃ etad ahoṣi: kittakam pacchimam nu kho civaram vikappetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṃ sugataṅgulaena caturaṅgulaṃ vitthatam pacchimam civaram vikappetum ti. tena kho pana samayena āyasmato Mahā-kassapassa pamsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave suttalūkham kātum ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vikaṇṇam uddharitum ti. suttā okiriyanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave anuvātaṃ paribhaṇḍam āropetum ti. tena kho pana samayena saṃghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave aṭṭhapadakaṃ kātum ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticcivare kayiramāne sabbaṃ chinnakam na ppahoti. anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti. dve chinnakāni ekam acchinnakam na ppahoti. anujānāmi bhikkhave dve acchinnakāni ekam chinnakan ti. dve acchinnakāni ekam chinnakam na ppahoti. anujānāmi bhikkhave anyādhikam pi āropetum. na ca bhikkhave sabbaṃ acchinnakam dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| 21 ||

tena kho pana samayena aññatarassa bhikkhuno bahum civaram uppannam hoti so ca tam civaram mātāpitunnam dātukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. mātā-pitaro hi kho bhikkhave dadamāne kiṃ vadeyyāma. anujā-

nāmi bhikkhave mātāpitunnāṃ dātum. na ca bhikkhave saddhādeyyaṃ vinipāteṭabbāṃ. yo vinipāteyya, āpatti dukkaṭassā 'ti. ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane cīvarāṃ nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisi. corā taṃ cīvarāṃ avaharīṃsu. so bhikkhu duccolo hoti lūkhacīvaro. bhikkhū evaṃ āhamsu : kissa tvaṃ āvuso duccolo lūkhacīvaro 'ti. idhāhaṃ āvuso Andhavane cīvarāṃ nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisiṃ, corā taṃ cīvarāṃ avaharīṃsu, tenāhaṃ duccolo lūkhacīvaro 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave santaruttarena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena āyasmā Ānando asatiyā santaruttarena gāmaṃ piṇḍāya pāvisi. bhikkhū āyasmantaṃ Ānandaṃ etad avocun : nanu kho āvuso Ānanda bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti. kissa tvaṃ āvuso santaruttarena gāmaṃ pavitṭho 'ti. saccaṃ āvuso bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti, api cāhaṃ asatiyā pavitṭho 'ti. bhagavato etam atthaṃ ārocesuṃ. ||2|| pañce' ime bhikkhave paccayā saṃghāṭiyā nikkhepāya : gilāno vā hoti, vassikasamketāṃ vā hoti, nadipāraṃ gantum vā hoti, aggalaḡutti vihāro vā hoti, atthatakaṭhināṃ vā hoti. ime kho bhikkhave pañca paccayā saṃghāṭiyā nikkhepāya. pañce' ime bhikkhave paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vā . . . atthatakaṭhināṃ vā hoti. ime kho bhikkhave pañca paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya. pañce' ime bhikkhave paccayā vassikasāṭikāya nikkhepāya : gilāno vā hoti, nissīmaṃ gantum vā hoti, nadipāraṃ gantum vā hoti, aggalaḡutti vihāro vā hoti, vassikasāṭikā akutā vā hoti vippanatā vā. ime kho bhikkhave pañca paccayā vassikasāṭikāya nikkhepāya 'ti. ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassaṃ vasi. tattha manussā saṃghassa demā 'ti cīvarāni adāṃsu. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattaṃ catuvaggo pacchīmo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca

manussā saṃghassa demā 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhagavato etam atthaṃ ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassaṃ vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālāṃ eko vasi. tattha manussā saṃghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ estuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca manussā saṃghassa demā 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ. ||3|| idha pana bhikkhave bhikkhu utukālāṃ eko vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhuna tāni cīvarāni adhiṭṭhātvaṃ mayh' imāni cīvarāniti. tassa ce bhikkhave bhikkhuno taṃ cīvaraṃ anadhiṭṭhītena añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne apātite kuse añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne pātite kuse añño bhikkhu āgacchati, nākāma dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvattthiyaṃ vassaṃ vutthā aññetaraṃ gāmakāvasaṃ agamaṃsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there pacchiṃsu: imāni bhante saṃghikāni cīvarāni there āgamaṃ uppannāni, sādiyissanti therā bhāgun ti. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassaṃ vasanti. tattha manussā saṃghassa demā 'ti cīvarāni denti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: bhagavatā

puññattam catuvaggo pacchimo saṃgho 'ti, mayam o' amhā tayo janā, ime ca manussā saṃghassa demā 'ti cīvarāni denti. kathaṃ nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nīlavāsi āyasmā ca Sāṇavāsi āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāmo. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evaṃ āhaṃsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumbhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||6||24||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā mahantaṃ cīvarabhāḍikam ādāya punad eva Sāvattthim paccāgacchi. ||1|| bhikkhū evaṃ āhaṃsu: mahāpuñño 'si tvaṃ āvuso Upananda, bahum te cīvaram uppannaṃ ti. kuto me āvuso puññaṃ, idhāhaṃ āvuso Sāvattthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te maṃ evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi maṃ evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsaṃ agamāsiṃ, tattha pi bhikkhū cīvaram bhājetukāma
 sannipatīsu, te pi maṃ evaṃ āhaṃsu: imāni . . . sādi-
 yissāmi ti tato pi cīvarabhāgaṃ aggahesiṃ, evaṃ me bahum
 cīvaram uppannaṃ ti. ||2|| kiṃ pana tvam āvuso Upananda
 aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādiyissasi ti.
 evaṃ āvuso 'ti. ye te bhikkhū appiechā te ujjhāyanti khī-
 yanti vipācenti: katham hi nāma āyasmā Upanando Sakya-
 putto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādi-
 yissati ti. bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira
 tvam Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ
 sādiyīti. saccaṃ bhagavā. vīgarahi buddho bhagavā:
 katham hi nāma tvam moghapurisa aññatra vassaṃ vuttho
 aññatra cīvarabhāgaṃ sādiyissasi. n' etaṃ moghapurisa
 appasannānaṃ vā pasāḍāya pasannānaṃ vā bhiyyobhā-
 vāya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmanatesi:
 na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo
 sādītabbo. yo sādiyeyya, āpatti dukkatassa 'ti. ||3|| tena
 kho pana samayena āyasmā Upanando Sakyaputto eko
 dvisu āvāsesu vassaṃ vasi evaṃ me bahum cīvaram uppajji-
 ssati ti. atha kho tesam bhikkhūnaṃ etaḍ aho si: katham
 nu kho āyasmato Upanandassa Sakyaputtassa cīvarapaṭiviso
 dātabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. detha
 bhikkhave moghapurissassa ekādhippāyaṃ. idha pana
 bhikkhave bhikkhu eko dvisu āvāsesu vassaṃ vasati evaṃ
 me bahum cīvaram uppajjissati ti. saccaṃ amutra upaddhaṃ
 amutra upaddhaṃ vasati, amutra upaddho amutra upaddho
 cīvarapaṭiviso dātabbo, yattha vā pana bahutaraṃ vasati
 tato cīvarapaṭiviso dātabbo 'ti. ||4||25||

tena kho pana samayena aññatarassa bhikkhuno kucchi-
 vikārābādho hoti, so sake muttakarise palipanno seti. atha
 kho bhagavā āyasmatā Ānandena pacchāsamāpēna senā-
 sūnecārikam āliṇḍanto yena tassa bhikkhuno vihāro ten'
 upasaṃkamī. addasa kho bhagavā taṃ bhikkhum sake
 muttakarise palipannaṃ sayamānaṃ, diavāna yena so bhi-
 kkhu ten' upasaṃkamī, upasaṃkamitvā taṃ bhikkhum etaḍ
 avoca: kiṃ te bhikkhu ābādho 'ti. kucchivikāro me bhagavā
 'ti. atthi pana te bhikkhu upatthāko 'ti. n' atthi bhagavā

'ti. kissa tam bhikkhū na upatthentīti. aham kho bhante bhikkhūnam akārako, tena maṃ bhikkhū na upatthentīti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhuṃ nahāpessāmā 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisupitvā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sisato aggahesi āyasmā Ānando pādato uccāretvā mañeake nipātesuṃ. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusaṃghaṃ sannipātipetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmim viharē bhikkhu gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi paṃna bhikkhave tassa bhikkhuno upatthāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū na upatthentīti. eso bhante bhikkhu bhikkhūnam akārako, tena tam bhikkhū na upatthentīti. n' atthi te bhikkhave mātā n' atthi pitā yo te upatthaheyyuṃ. tumhe ce bhikkhave aññamaññaṃ na upatthahissatha atha ko carahi upatthahissati. yo bhikkhave maṃ upatthaheyya so gilānaṃ upatthaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajīvaṃ upatthātabbo, vuṭṭhānassa āgametabbam. sace ācariyo hoti ācariyena yāvajīvaṃ upatthātabbo, vuṭṭhānassa āgametabbam. sace saddhivihārīko hoti . . . sace antevāsīko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajīvaṃ upatthātabbo, vuṭṭhānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihārīko vā antevāsīko vā samānupajjhāyako vā samānācariyako vā saṃghena upatthātabbo. no ce upatthaheyya, āpatti dukkaṭassa. ||4|| pañcāhi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti: asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmasa gilānupatthākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti tthitaṃ vā tthito 'ti, uppsannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāpaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcāhi aṅgehi samannāgato gilāno dupatthāko hoti. ||5|| pañcāhi

bhikkhave añgehi sammānāgato gilāno supatthāko hoti : sappāyakāri hoti, sappāye maddam jānāti, bhesajjam paṭi-sevitā hoti, atthakāmasa gilānupatthākassa yathābhūtam ābādham āvikattā hoti abhikkamantam vā abhikkamatiti paṭikkamantam vā paṭikkamatiti tthitam vā tthito 'ti, uppannānam sārīrikānam vedanānam dukkhānam tippānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhivā-sakajātiko hoti. imehi kho bhikkhave pañcah' añgehi sammānāgato gilāno supatthāko hoti. [6] pañcahi bhikkhave añgehi sammānāgato gilānupatthāko nālam gilānam upatthātum : na paṭibalo hoti bhesajjam vidhātum, sappāyā-sappāyam na jānāti asappāyam upanāmeti sappāyam upanā-meti, āmisantaro gilānam upatthāti no mettacitto, jegucchi hoti uccāram vā passāvam vā kheḷam vā vantam vā nibhātum, na paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' añgehi sammānāgato gilānupatthāko nālam gilānam upatthātum. [7] pañcahi bhikkhave añgehi sammānāgato gilānupatthāko alam gilānam upatthātum : paṭibalo hoti bhesajjam samvidhātum, sappāyāsappāyam jānāti asappāyam upanāmeti sappāyam upanāmeti, mettacitto gilānam upatthāti no āmisantaro, ajegucchi hoti uccāram vā passāvam vā khe-ḷam vā vantam vā nibhātum, paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampaham-setum. imehi kho bhikkhave pañcah' añgehi sammānāgato gilānupatthāko alam gilānam upatthātum ti. [8] 26]

tena kho pana samayena dve bhikkhū Kosalesu janā-padesu addhānamuggapaṭipannā honti. te aññataram āvuso upagacchimsu, tattha aññataro bhikkhu gilāno hoti. atha kho tesaṃ bhikkhūnam etad āhosi : bhagavatā kho āvuso gilānupatthānam vaṇṇitam, handa mayam āvuso imam bhikkhum upatthahema 'ti, te tam upatthahimsu. so tehi upatthahīyamāno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacīvaram ādāya Sāvattim gantvā bhaga-vato etam attham ārocesum. [1] bhikkhussa bhikkhave kālam kate saṃgho sāmī pattacīvare. apī ca gilānupatthākā bahūpakārā. anujānāmi bhikkhave saṃghena ticīvaram

ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbam: tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo: itthannāmo bhante bhikkhu kālāṃ kato, idaṃ tassa ticivaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: supātu me bhante saṃgho. itthannāmo bhikkhu kālāṃ kato, idaṃ tassa ticivaraṃ ca patto ca. yadi saṃghassa pattakallāṃ saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. supātu me bhante saṃgho. itthannāmo bhikkhu kālāṃ kato, idaṃ tassa ticivaraṃ ca patto ca. saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuḥ' assa, yassa na khamati so bhāseyya. dinnam idaṃ saṃghena ticivaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuḥhi, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññataro sāmaṇero kālāṃ kato hoti. bhagavato etaṃ atthaṃ ārocesum. sāmaṇerassa bhikkhave kālāṃ kato saṃgho sāmi pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbam: tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaniyo: itthannāmo bhante sāmaṇero kālāṃ kato, idaṃ tassa cīvaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: supātu me bhante saṃgho. itthannāmo sāmaṇero kālāṃ kato, idaṃ tassa cīvaraṃ ca patto ca. yadi saṃghassa pattakallāṃ, saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. supātu me bhante saṃgho. itthannāmo sāmaṇero kālāṃ kato, idaṃ tassa cīvaraṃ ca patto ca. saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuḥ' assa, yassa na khamati so bhāseyya. dinnam idaṃ saṃghena cīvaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuḥhi, evaṃ etaṃ dhārayāmiti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṃ upaṭṭhahimsu. so tehi upaṭṭhahiyamāno kālāṃ akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etaṃ

abosi : katham nu kho gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samukam paṭivisaṃ dātum ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kālam kate saṃgho sāmi pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaram ca pattam ca gilānupaṭṭhākānam dātum, yaṃ tattha lahubhaṇḍam lahuparikkhāram taṃ sammukhībhūtena saṃghena bhājetum, yaṃ tattha garubhaṇḍam garuparikkhāram taṃ āgatānāgatassa cātuddisassa saṃghassa avissajjikam avebhaṅgikan ti. ||5|| **27** ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā hi bhante anekapariyāyena appiccassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādi. idam bhante naggiyam anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā bhikkhūnam naggiyam anujānātū 'ti. vigarahi buddho bhagavā : ananuechaviyam moghapurisa ananulomikam appaṭirūpaṃ assāmaṇakam akappiyam akaraṇiyam. katham hi nāma tvaṃ moghapurisa naggiyam titthiyasamādānam samādiyissasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave naggiyam titthiyasamādānam samādiyitabbam. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusaciraṃ nivāsetvā — la — vākaciraṃ nivāsetvā, phalakaciraṃ nivāsetvā, kesakambalam nivāsetvā, vālakambalam nivāsetvā, ulūkappakkham nivāsetvā — la — ajinakkhipam nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appiccassa . . . vaṇṇavādi. idam bhante ajinakkhipam anekapariyāyena appicchatāya . . . saṃvattati. sādhu

bhante bhagavā bhikkhūnaṃ ajinakkhipaṃ anujānātū 'ti. vigarahi . . . akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa ajinakkhipaṃ titthiyadhajaṃ dhāressasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ajinakkhipaṃ titthiyadhajaṃ dhāretabbaṃ. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkānānaṃ nivāsetvā — la — potthakaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etaḍ avoca: bhagavā bhante aneka-pariyāyena appicchassa . . . vaṇṇavādī. ayaṃ bhante potthako anekapariyāyena appicchatāya . . . samvattati. sādhu bhante bhagavā bhikkhūnaṃ potthakaṃ anujānātū 'ti. vigarahi . . . akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa potthakaṃ nivāsessasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3||28||

tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjeṭṭhakāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṇgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, aecchinnadasāni cīvarāni dhārenti, dīghadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaṇadasāni cīvarāni dhārenti, kaṇcukaṃ dhārenti, tiriṭakaṃ dhārenti, veṭhanaṃ dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni . . . na kaṇcukaṃ dhāretabbam, na tiriṭakaṃ dhāretabbam, na veṭhanaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1||29||

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanne

civare pakkamanti pi, vibbhamanti pi, kalam pi karonti, samāṇerāpi paṭijānanti, sikkhaṃ paccakkhātakāpi paṭijānanti, antimavatthum ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanattāpi p., āpattiyaṃ adassane ukkhittakāpi p., āpattiyaṃ appaṭikamme ukkhittakāpi p., pāpikāya dīṭṭhiyaṃ appaṭinissagge ukkhittakāpi p., paṇḍakāpi p., theyyasaṃvāsakāpi p., tīthiyapakkantakāpi p., tiracchānagatāpi p., mātuḡhātakāpi p., pituḡhātakāpi p., arahantaghatākāpi p., bhikkhunīdūsakāpi p., saṃghabhedakāpi p., lohituppādakāpi p., ubhatovyañjanakāpi paṭijānanti. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare pakkamati. sante paṭirūpe gāhake dātabbā. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare vibbhamati, kalam karoti, samāṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare ummattako paṭijānāti, . . . pāpikāya dīṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbā. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne civare paṇḍako paṭijānāti, . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||2|| idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite pakkamati. sante paṭirūpe gāhake dātabbā. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite vibbhamati, . . . antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite ummattako paṭijānāti, . . . pāpikāya dīṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbā. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne civare abhājite paṇḍako paṭijānāti . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||3|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne civare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti saṃghassa demā 'ti. saṃghass' ev' etaṃ. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne civare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti

samghassa demā 'ti. samghass' ev' etam. ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti pakkhassa demā 'ti. pakkhass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti, tasmim yeva pakkhe cīvaram denti pakkhassa demā 'ti. pakkhass' ev' etam. ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite samgho bhijjati. sabbesam samakam bhājetabban ti. ||6|| **30** ||

tena kho pana समयena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaram pāhesi imam cīvaram therassa dehiti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā tam cīvaram aggahesi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantrā pucchi: aham bhante therassa cīvaram pāhesim, sampattam tam cīvaran ti. nāham tam āvuso cīvaram passāmīti. atha kho āyasmā Revato tam bhikkhum etad avoca: aham āvuso āyasmato hatthe therassa cīvaram pāhesim, kham tam cīvaran ti. aham bhante āyasmato vissāsā tam cīvaram aggahesin ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahīnati imam cīvaram itthannāmassa dehiti. so antarā magge yo pahīnati tassa vissāsā gaphāti, suggahitam. yassa pahīyyati tassa vissāsā gaphāti, duggahitam. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahīnati imam cīvaram itthannāmassa dehiti. so antarā magge yassa pahīyyati tassa vissāsā gaphāti, duggahitam. yo pahīnati tassa vissāsā gaphāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehiti. so antarā magge supāti yo pahīnati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. yassa pahīyyati tassa vissāsā gaphāti, duggahitam. idha pana bhikkhave bhikkhu . . . dehiti. so antarā magge supāti yassa pahīyyati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. yo pahīnati tassa vissāsā gaphāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehiti.

so antarā magge supāti ubho kālaṃ katā 'ti. yo pahināti tassa matakacivaraṃ adhiṭṭhāti, svādhiṭṭhitam. yassa pahiyiyati tassa matakacivaraṃ adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe civaram pahināti imaṃ civaram itthannāmassa dammiti. so antarā magge yo pahināti tassa vissāsā gaṇhāti, duggahitam. yassa pahiyiyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammiti. so antarā magge yassa pahiyiyati tassa vissāsā gaṇhāti, suggahitam. yo pahināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammiti. so antarā magge supāti yo pahināti so kālaṃ kato 'ti. tassa matakacivaraṃ adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyiyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammiti. so antarā magge supāti yassa pahiyiyati so kālaṃ kato 'ti. tassa matakacivaraṃ adhiṭṭhāti, svādhiṭṭhitam. yo pahināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammiti. so antarā magge supāti ubho kālaṃ katā 'ti. yo pahināti tassa matakacivaraṃ adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyiyati tassa matakacivaraṃ adhiṭṭhāti, svādhiṭṭhitam. ||3|| **31**||

atth' imā bhikkhave mātikā civarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiya deti, saṃghassa deti, ubhatosaṃghassa deti, vassaṃ vutthasaṃghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosāmagatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānalābhā honti, ekasmiṃ āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiya deti: yattha saṃghassa dhuvakārā kariyanti tattha demā 'ti. saṃghassa deti: sammukhībhūtena saṃghena bhājetabbam. ubhatosaṃghassa deti: bahukāpi bhikkhū honti ekā bhikkhuni hoti, upaḍḍham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upaḍḍham dātabbam. vassaṃ vutthasaṃghassa deti: yāvatikā bhikkhū tasmīṃ āvāse vassaṃ vutthā tehi bhājetabbam. ādissa deti: yāgayā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imam cīvaram itthannāmassa dammiti. || 1 || 32 ||

cīvarakkhandhakam aṭṭhamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

- Rājagahako negamo disvā Vesāliyam gaṇi
 puna Rājagaham gantvā rañño tam paṭivedayi.
 putto Sālavatikāya Abhayassa hi atrajo
 jīvātīti kumārena samkhāto Jīvako iti.
 so hi Takkasilam gantvā uggahetvā mahābhiso
 sattavassikaābādham natthukammena nāsayi,
 rañño bhagandalābādham ālepena apākaḍḍhi,
 mamam ca itthāgāram ca buddhasamgham c' upaṭṭhaha.
 Rājagahako ca seṭṭhi, antagaṇṭhitikiechitam,
 5 Pajjotassa mahārogaṃ ghatapānena nāsayi.
 adhikāram ca, Siveyyam, abhisannam sinehati,
 tiṇi uppalahatthena samatimsavirecanam.
 pakatattam varam yāci, Siveyyam ca paṭiggahi,
 cīvaram ca gihidānam anuññāsi tathāgato.
 Rājagāhe janapade bahum uppajji cīvaram.
 pāvāro, kosikam c' eva, kojavo, adḍhakāsikam,
 uccāvaca ca, santuṭṭhi, nāgames' āgamesu ca,
 paṭhamam pacchā, sadisā, katikā ca, paṭiharum,
 bhaṇḍāgāram, aguttam ca, vuṭṭhāpenti tath' eva ca,
 10 ussannam, kolāhalam ca, katham bhāje, katham dade,
 sak'-ātirekabhāgena, paṭiviso katham dade,
 chakanena, situnhi ca, uttaritum, na jānare,
 oropento, bhājanam ca, pātiyā ca, chamāya ca,
 upacikā, majjhe, jiranti, ekato, patthinnena ca,
 pharus'-āchiṇ'-accibandhā, addasāsi ubhaṇḍite,
 vimamsitvā Sakyamuni anuññāsi ticīvaram,
 aññena atirekena, uppajji, chiddam eva ca,
 cātuddipo, varam yāci dātum vassikasāṭikam
 āgantu-gami-gilānam upaṭṭhākam ca bhesajjam
 15 dhuvam udakasāṭim ca, paṇitam, atikhuddakam,
 thullakacchu, mukham, khomam, paripuṇnam, adhiṭṭhā-
 nam,
 pacchimam, kato garuko, vikappo, sattam okiri,

- lujjanti, na ppahonti ca, anvādhikam, bahūni ca,
 Andhavane, asatiyā, eko vassam, utumhi ca,|
 dve bhātukā, Rājagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho o' eva, gilāyanā,|
 naggā, kusā, vākaciram, phalako, kesakambalam,
 vāla-ulūkapakkham ca, ajinam, akkanālam ca,|
 potthakam, nīla-pitam ca, lohitaṃ, mañjetthena ca,
 20 kaṇhā, mahāraṅga-nāma, acchinnadasikā tathā,|
 dīgha-puppha-phaṇadasā, kañcu-tiriṭa-veṭhanam,
 anuppaṇne pakkamati, saṃgho bhijjati tāvade,|
 pakkhe dadanti, saṃghassa, āyasmā Revato pahi,
 vissāsagāh', ādhiṭṭhāti, atṭha cīvaramātikā 'ti.

MAHĀVAGGA.

IX.

Tena samayena buddho bhagavā Campāyāṃ viharati Gaggarāya pokkharapīyā tīre. tena kho pana samayena Kāsisu janapadesu Vāsabhaḡāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kiṃti anāgatā ca pesalā bhikkhū āgaccheyyuṃ āgatā ca pesalā bhikkhū phāsu vihareyyuṃ ayaṃ ca āvāso vuddhiṃ virūhiṃ vepullaṃ āpajjeyyā 'ti. tena kho pana samayena sambahulā bhikkhū Kāsisu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasaruṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanaṃ paññāpesi pādodakaṃ pādapiṭhaṃ pādakathaliṃkaṃ upanikkhīpi paccuggantvā pattacivaraṃ paṭiggahesi pānīyena āpucchī nahāne ussukkaṃ akāsi usukkam pi akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhikkhūnaṃ etad ahosi : bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti usukkam pi karoti yāguyā khādaniye bhattasmiṃ, handa mayaṃ āvuso idh' eva Vāsabhaḡāme nivāsaṃ kappemā 'ti. atha kho te āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesum. ||1|| atha kho Kassapagottassa bhikkhuno etad ahosi : yo kho imesaṃ āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭippassaddho, ye p' ime gocare appakataññuno to dān' ime gocare pakataññuno. dukkaruṃ kho pana para-kulesu yāvajivaṃ ussukkaṃ kātuṃ viññatti ca manussānaṃ amanāpā. yaṃ nūvāhaṃ na ussukkaṃ kareyyaṃ yāguyā khādaniye bhattasmiṃ ti. so na ussukkaṃ akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhi-

kkhūnaṃ etad ahoṣi : pubbe khv āyaṃ āvuso āvāsiko bhikkhu nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti yāguyā khādaniye bhattasmiṃ. dutṭho dān' āyaṃ āvuso āvāsiko bhikkhu, handa mayaṃ āvuso āvāsikaṃ bhikkhuṃ ukkhipāma 'ti. ||2|| atha kho te āgantukā bhikkhū sannipatitvā Kassapagottaṃ bhikkhuṃ etad avocaṃ : pubbe kho tvaṃ āvuso nahāne ussukkaṃ karosi ussukkaṃ pi karosi yāguyā khādaniye bhattasmiṃ, so dāni tvaṃ na ussukkaṃ karosi yāguyā khādaniye bhattasmiṃ. āpattiṃ tvaṃ āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yaṃ ahaṃ passeyyan ti. atha kho te āgantukā bhikkhū Kassapagottaṃ bhikkhuṃ āpattiyā adassane ukkhipiṃsu. atha kho Kassapagottassa bhikkhuno etad ahoṣi : ahaṃ kho etaṃ na jānāmi āpatti vā eṣā anāpatti vā āpanno e' amhi anāpanno vā ukkhitto e' amhi anukkhitto vā dhammikenā vā adhammikenā vā kuppēna vā akuppēna vā thānārahena vā atthānārahena vā. yaṃ nūnāhaṃ Campaṃ gantvā bhagavantaṃ etaṃ atthaṃ puccheyyan ti. ||3|| atha kho Kassapagotto bhikkhu sēṇasaṃ samsāmetvā pattacivaraṃ ādāya yena Campā tena pakkāmi, anupubbena yena Campā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. āciṇṇaṃ kho paṇ' etaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. atha kho bhagavā Kassapagottaṃ bhikkhuṃ etad avoca : kacci bhikkhu khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānaṃ āgato, kuto ca tvaṃ bhikkhu āgacchasīti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena eṣaṃ bhante addhānaṃ āgato. ||4|| atthi bhante Kāsisu jānapadesu Vāsabhaḡāmo nāma, tatthāhaṃ bhagavā āvāsiko tantibaddho ussukkaṃ āpanno kinti anāgata ca pesalā bhikkhū āgaccheyyūṃ āgata ca pesalā bhikkhū phāsu vihareyyūṃ ayaṃ ca āvāso vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā 'ti. atha kho bhante sambahulā bhikkhū Kāsisu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasarūṃ. addasaṃ kho ahaṃ bhante bhikkhū dūrato 'va āgacchante, disvāna āsanaṃ paṇḍāpesiṃ . . . atha kho tesāṃ bhante āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesum. tassa mayhaṃ bhante etad ahoṣi : yo kho . . . bhattasmiṃ ti. so kho ahaṃ bhante na usukkamaṃ akāsiṃ . . . atha kho tesam bhante āgantukānaṃ . . . na hāne usukkamaṃ karoti usukkamaṃ pi karoti yāguyā khū-daniye bhattasmiṃ, so dān' āyaṃ na usukkamaṃ karoti . . . atha kho te bhante āgantukā bhikkhū sannipatitvā maṃ etad avocum : pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū maṃ āpattiyaṃ adassane ukkhipimsu. tassa mayhaṃ bhante etad ahoṣi : ahaṃ kho . . . puccheyyan ti. tato ahaṃ bhagavā āgaecchāmi. ||5|| anāpatti eṣā bhikkhu n' eṣā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikenā 'si kammena ukkhitto kuppena aṭṭhā-nārahena. gaeccha tvaṃ bhikkhu tatth' eva Vāsabhaḡāme nivāsaṃ kappehi. evaṃ bhante 'ti kho Kassapagotto bhikkhu bhagavato paṭisunitvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena Vāsabhaḡāmo tena pakkāmi. ||6|| atha kho tesam āgantukānaṃ bhikkhūnaṃ ahuḍ eva kukkuccaṃ ahu vipphaṣāro : alābhā vata no na vata no lābhā, dulladdhaṃ vata no na vata no suladdhaṃ, ye mayhaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā. handa mayhaṃ āvuso Campaṃ gantvā bhagavato santike accayaṃ accayato desema 'ti. atha kho te āgantukā bhikkhū senāsanaṃ saṃsāmetvā pattacivaraṃ ādāya yena Campā tena pakkamimsu, anupubbena yena Campā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. āciṇṇaṃ kho . . . paṭisaṃmoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgaecchathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena ca mayhaṃ bhante addhānaṃ āgatā. atthi bhante Kāsisu janapadesu Vāsabhaḡāmo nāma, tato mayhaṃ bhagavā āgaecchāma 'ti. ||7|| tumhe bhikkhave āvāsikaṃ bhikkhuṃ ukkhipitthā 'ti, evaṃ bhante 'ti. kismiṃ bhikkhave vatthusmiṃ kāraṇe 'ti. avatthusmiṃ bhagavā akāraṇe 'ti. vigaṛahi buddho bhagavā : ananucchaviyaṃ bhikkhave ananulomi-

kam . . . akaraṇīyaṃ. kathaṃ hi nāma tumhe moghapariśā suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipissatha. n' etaṃ moghapariśā appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave suddho bhikkhu anāpattiko avatthusmiṃ akāraṇe ukkhipitabbo. yo ukkhipēyya, āpatti dukkaṭassā 'ti. ||8|| atha kho te bhikkhū uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu siraśā nīpatitvā bhagavantaṃ etad avocaṃ : accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā, tesāṃ no bhante bhagavā accayaṃ accayato paṭigaṇhātu āyatīṃ saṃvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayaṃ accayato disvā yathādhammaṃ paṭikarotha taṃ vo mayaṃ paṭigaṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatīṃ saṃvaraṃ āpejjetiti. ||9||1||

tena kho pana samayena Campāyaṃ bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekaṃ ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi saṃghaṃ ukkh., dve pi ekaṃ ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi saṃghaṃ ukkh., sambahulāpi ekaṃ ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi saṃghaṃ ukkh., saṃgho pi saṃghaṃ ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma Campāyaṃ bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti, . . . dhammapaṭirūpakena samaggakammaṃ karissanti, eko pi ekaṃ ukkhipissati . . . saṃgho pi saṃghaṃ ukkhipissatīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ arocasaṃ. saccaṃ kira bhikkhave Campāyaṃ bhikkhū evarūpāni kammāni karonti :

adhammena vaggakammaṃ karonti . . . saṃgho pi saṃghaṃ ukkhipatīti, saccaṃ bhagavā, vigaṛahi buddho bhagavā: ananucehaviyaṃ bhikkhave tesāṃ moghapurisānaṃ ananulomikaṃ . . . akaraṇiyaṃ. kathaṃ hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti . . . saṃgho pi saṃghaṃ ukkhipissati, n' etaṃ bhikkhave appasannānaṃ vā pasādiya, vigaṛahitvā dhammikathaṃ katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇiyaṃ, adhammena samaggakammaṃ akammaṃ na ca karaṇiyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇiyaṃ, eko pi ekaṃ ukkhipati akammaṃ na ca karaṇiyaṃ . . . saṃgho pi saṃghaṃ ukkhipati akammaṃ na ca karaṇiyaṃ. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammaṃ, adhammena samaggakammaṃ, dhammena vaggakammaṃ, dhammena samaggakammaṃ. tatra bhikkhave yaṃ idaṃ adhammena vaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā vaggattā kuppaṃ aṭṭhānārahaṃ. na bhikkhave evarūpaṃ kammaṃ kātappaṃ na ca mayā evarūpaṃ kammaṃ anuññātaṃ. tatra bhikkhave yaṃ idaṃ adhammena samaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggakammaṃ idaṃ bhikkhave kammaṃ vaggattā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggakammaṃ idaṃ bhikkhave kammaṃ dhammattā samaggattā ukuppaṃ ṭhānārahaṃ. evarūpaṃ bhikkhave kammaṃ kātappaṃ evarūpaṃ ca mayā kammaṃ anuññātaṃ. tasmāt iha bhikkhave evarūpaṃ kammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evañ hi vo bhikkhave sikkhitabbaṃ ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannaṃ pi kammaṃ karonti anussāvanasampannaṃ, anussāvanavipannaṃ pi kammaṃ karonti ñattisampannaṃ,

ñattivipannaṃ pi anussāvanavipannaṃ pi kammaṃ karonti, aññatrāpi dhammā kammaṃ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsanaṃ k. k., paṭikuṭṭhakataṃ pi kammaṃ karonti adhammikaṃ kuppaṃ atṭhānārahaṃ. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti . . . paṭikuṭṭhakataṃ pi kammaṃ karissanti kuppaṃ atṭhānārahaṃ ti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti — la — paṭikuṭṭhakataṃ pi kammaṃ karonti adhammikaṃ kuppaṃ atṭhānārahaṃ ti. saccam bhagavā. — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : ||1|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇīyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇīyaṃ, ñattivipannaṃ ce bhikkhave kammaṃ anussāvanasampannaṃ akammaṃ na ca karaṇīyaṃ, anussāvanavipannaṃ ce bhikkhave kammaṃ ñattisampannaṃ ak. na ca k., ñattivipannaṃ ce bhikkhave kammaṃ anussāvanavipannaṃ ak. na ca k., aññatrāpi dhammā kammaṃ ak. na ca k., aññatrāpi vinayā kammaṃ ak. na ca k., aññatrāpi satthu sāsanaṃ kammaṃ ak. na ca k., paṭikuṭṭhakataṃ ce bhikkhave kammaṃ adhammikaṃ kuppaṃ atṭhānārahaṃ akammaṃ na ca karaṇīyaṃ. ||2||

cha yimāni bhikkhave kammāni : adhammakammaṃ vaggakammaṃ samaggakammaṃ dhammapaṭirūpakena vaggakammaṃ dhammapaṭirūpakena samaggakammaṃ dhammena samaggakammaṃ. katamaṃ ca bhikkhave adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi kammavācāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācam anussāveti,

adhammakammaṃ. ñatticatuttthe ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti . . . tīhi ñattihi kammaṃ karoti . . . catūhi ñattihi kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñatticatuttthe ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti . . . dvīhi kammavācāhi kammaṃ karoti . . . tīhi kammavācāhi kammaṃ karoti . . . catūhi kammavācāhi kammaṃ karoti na ca ñattiṃ t̐apeti, adhammakammaṃ. idaṃ vuccati bhikkhave adhammakammaṃ. ||4|| katamaṃ ca bhikkhave vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhibbhūtā paṭikkosanti, vaggakammaṃ. ñatticatuttthe ce . . . *(the same three cases are repeated here)* . . . vaggakammaṃ. idaṃ vuccati bhikkhave vaggakammaṃ. ||5|| katamaṃ ca bhikkhave samaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhibbhūtā na paṭikkosanti, samaggakammaṃ. ñatticatuttthe ce . . . na paṭikkosanti, samaggakammaṃ. idaṃ vuccati bhikkhave samaggakammaṃ. ||6|| katamaṃ ca bhikkhave dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācam anussāveti, pacchā ñattiṃ t̐apeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācam anussāveti, pacchā ñattiṃ t̐apeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhibbhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācam anussāveti, pacchā ñattiṃ t̐apeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñatticatutthe ce bhikkhave kamme . . . (the same three cases are repeated here) . . . dhammapaṭirūpakena vaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena vaggakammaṃ. ||7|| katamaṃ ca bhikkhave dhammapaṭirūpakena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattiṃ ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samaggakammaṃ. ||8|| katamaṃ ca bhikkhave dhammena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam ñattiṃ ṭhapeti, pacchā ekāya kammavācāya kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ñatticatutthe ce bhikkhave kamme paṭhamam ñattiṃ ṭhapeti, pacchā tihi kammavācāhi kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ||9||3||

pañca saṃghā: catuvaggo bhikkhusaṃgho, pañcavaggo bhikkhusaṃgho, dasavaggo bhikkhusaṃgho, visativaggo bhikkhusaṃgho, atirekavisativaggo bhikkhusaṃgho. tatra bhikkhave yv āyaṃ catuvaggo bhikkhusaṃgho, ṭhapetvā tīṇi kammāni upasampadam pavāraṇam abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ pañcavaggo bhikkhusaṃgho, ṭhapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ dasavaggo bhikkhusaṃgho, ṭhapetvā ekaṃ kammaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ visativaggo bhikkhusaṃgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ atirekavisativaggo

bhikkhusaṅgho, dhammena samaggo sabbakammesu kamma-
ppatto. ||1|| catuvaggakaraṇaṃ ce bhikkhave kammaṃ
bhikkhunicatuttho kammaṃ kareyya, akammaṃ na ca
karaṇīyaṃ. catuvaggakaraṇaṃ ce bhikkhave kammaṃ
sikkhamānācatuttho . . . sāmaṇeracatuttho . . . sāmaṇerī-
catuttho . . . sikkhaṃ paccakkhātakacatuttho . . . antima-
vatthum ajjhāpannakacatuttho . . . āpattiyaṃ adassane
ukkhittakacatuttho . . . āpattiyaṃ appaṭikamme ukkhitta-
kacatuttho . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhitta-
kacatuttho . . . paṇḍakacatuttho . . . theyyasaṃvāsakaca-
tuttho . . . titthiyapakkantakacatuttho . . . tiracchānagata-
catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho
. . . arahantaghātakacatuttho . . . bhikkhunīdūsakacatuttho
. . . saṃghabhedakacatuttho . . . lohituppādakacatuttho
. . . ubhatovyañjanakacatuttho . . . nānāsaṃvāsakacatuttho
. . . nānāsināya ṭhitacatuttho . . . iddhiyaṃ vehāse ṭhita-
catuttho . . . yassa saṅgho kammaṃ karoti tamcatuttho
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ. ||2|| catu-
vaggakaraṇaṃ.

pañcavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhuni-
pañcamaṃ kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṅgho kammaṃ karoti tampañcamaṃ kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||3|| pañcavaggakaraṇaṃ.

dasavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīda-
samo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṅgho kammaṃ karoti tamdasamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||4|| dasavaggakaraṇaṃ.

visativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīvīso
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa
saṅgho kammaṃ karoti tamvīso kammaṃ kareyya, akammaṃ
na ca karaṇīyaṃ. ||5|| visativaggakaraṇaṃ.

pārivāsikacatuttho ce bhikkhave parivāsaṃ dadeyya mū-
lāya paṭikasseyya mānattaṃ dadeyya, tamvīso abbhēyya,
akammaṃ na ca karaṇīyaṃ. mūlāya paṭikassanārahaca-
tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya
mānattaṃ dadeyya, tamvīso abbhēyya, akammaṃ na ca
karaṇīyaṃ. mānattārahacatuttho ce bhikkhave parivāsaṃ
dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamvīso

abbheyya, akammaṃ na ca karaṇiyaṃ. mānattacārikacattuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamviso abbheyya, akammaṃ na ca karaṇiyaṃ. abbhānārahacattuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamviso abbheyya, akammaṃ na ca karaṇiyaṃ. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyā bh., sikkhaṃ paccakkhātakassa bh., antimavatthun ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanattassa bh., āpattiyaṃ adassane ukkhittakassa bh., āpattiyaṃ appaṭikamme ukkhittakassa bh., pāpikāya dīṭṭhiyā appaṭinissagge ukkhittakassa bh., paṇḍakassa bh., theyyasaṃvāsakassa bh., titthiyapakkantakassa bh., tīrocchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunidāsakassa bh., saṃghabhedakassa bh., lohīsuppādakassa bh., ubhatovyañjanakassa bh., nānāsaṃvāsakassa bh., nānāsimāya ṭhitassa bh., iddhiyā vohāse ṭhitassa bh., yassa saṃgho kammaṃ karoti tassa bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. imevaṃ kho bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. ||7|| kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasimāya ṭhitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosanaṃ rūhati. imevaṃ kho bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇaṃ, taṃ ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, taṃ ce saṃgho nissāreti dunnissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

samṣaṭṭho viharati ananulomikehi gihisaṃsaggehi, taṃ ce saṃgho nissāreti sunissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, taṃ ce saṃgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunīdūsako bh., saṃghabhedako bh., lohituppāḍako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgalicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagaṇḍi bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sipadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇī bh., khañjo bh., pakkahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti sosāritā. ||11|| 4||

Vāsa bhagāma bhāṇavāraṃ paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti dātṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

tam saṃgho āpattiyaṃ adassane ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, paṭikaroḥi taṃ āpattiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ ti. tam saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṇinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhiṃ ti. so evaṃ vadeti : n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyaṃ ti. taṃ saṃgho pāpikāya diṭṭhiyaṃ appaṇinissagge ukkhipati, adhammakammam. ||1|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikaroḥi taṃ āpattiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ ti. tam saṃgho adassane vā appaṭikamme vā ukkhipati, adhammakammam. ||2|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṇinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, pāpikā te diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyaṃ ti. taṃ saṃgho adassane vā appaṇinissagge vā ukkhipati, adhammakammam. ||3|| idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṇinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, paṭikaroḥ' etaṃ āpattiṃ, pāpikā te diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyaṃ ti. taṃ saṃgho appaṭikamme vā appaṇinissagge vā ukkhipati, adhammakammam. ||4|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṇinissajjetā. tam enaṃ codeti saṃgho vā sambahulā

vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikaroḥi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyan ti. taṃ saṃgho adassane vā appaṭikamme vā appaṇinissagge vā ukkhipati, adhammakammaṃ. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso passāmiti. taṃ saṃgho āpattiyaṃ adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, paṭikaroḥi taṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso paṭikarissāmiti. taṃ saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṇinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso paṇinissajjissāmiti. taṃ saṃgho pāpikāya diṭṭhiyaṃ appaṇinissagge ukkhipati, adhammakammaṃ. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṇinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikaroḥi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso passāmi, āma paṭikarissāmi, āma paṇinissajjissāmiti. taṃ saṃgho adassane vā appaṭikamme vā appaṇinissagge vā ukkhipati, adhammakammaṃ. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

tam saṃgho adassane ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattiṃ tvam āvuso āpauno, paṭikarohi tam āpattiṃ ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ paṭikareyyāṃ ti. tam saṃgho appaṭikamme ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhiṃ ti. so evaṃ vadeti: n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyāṃ ti. tam saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, dhammakammaṃ. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā, hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattiṃ tvam āvuso āpauno, passas' etaṃ āpattiṃ, paṭikarohi tam āpattiṃ, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhiṃ ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyāṃ, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyāṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyāṃ ti. tam saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammaṃ ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante saṃgho saṃgho sammukhākaraṇiyaṃ kammaṃ samamukhā karoti, dhammakammaṃ nu kho tam bhante vinayakammaṃ ti. adhammakammaṃ tam Upāli avinayakammaṃ. ||1|| yo nu kho bhante saṃgho saṃgho paṭipucchākaraṇiyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇiyaṃ kammaṃ appaṭiññāya karoti, sativīnayaṛahassa amūlhaṇiyanā deti, amūlhaṇiyanārahassa tassapāpiyyasikā-kammaṃ karoti, tassapāpiyyasikākammārahassa tajjanīya-kammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ k.,

nissayakammārahassa pabbājanīyakammaṃ k., pabbājanīyakammārahassa paṭisāraṇīyakammaṃ k., paṭisāraṇīyakammārahassa ukkhepanīyakammaṃ k., ukkhepanīyakammārahassa parivāsaṃ deti, parivāsārahaṃ mūlāya paṭikassaṃti, mūlāya paṭikassanārahassa mānattarā deti, mānattārahaṃ abbheti, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. ||2|| adhammakammaṃ taṃ Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ asammukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisaṃ hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyākaraṇīyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisaṃ hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti, paṭiññāyākaraṇīyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbheti, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṃgho sativinayārahassa amūllohavinayaṃ deti amūllohavinayārahassa sativinayaṃ deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. yo nu kho bhante samaggo saṃgho amūllohavinayārahassa tassapāpiyyasikākammaṃ karoti tassapāpiyyasikākammārahassa amūllohavinayaṃ deti, tassapāpiyyasikākammārahassa tajjanīya-

kammam karoti tajjanīyakammārahassa tassapāpiyyasikā-
 kammam karoti, tajjanīyakammārahassa nissayakammam
 karoti nissayakammārahassa tajjanīyakammam karoti, nissa-
 yakammārahassa pabbājanīyakammam karoti pabbājanīya-
 kammārahassa nissayakammam karoti, pabbājanīyakammā-
 rahassa paṭisāraṇīyakammam karoti paṭisāraṇīyakammāro-
 hassa pabbājanīyakammam karoti, paṭisāraṇīyakammārahassa paṭi-
 sāraṇīyakammam karoti, ukkhepanīyakammārahassa paṭi-
 vāsam deti parivāsārahassa ukkhepanīyakammam karoti,
 parivāsārahām mūlāya paṭikassati mūlāya paṭikassanārahassa
 parivāsam deti, mūlāya paṭikassanārahassa mānattam deti
 mānattārahām mūlāya paṭikassati, mānattārahām abbhethi
 abbhānārahassa mānattam deti, abbhānārahām upasampādeti
 upasampadārahām abbhethi, dhammakammam nu kho tam
 bhante vinayakamman ti. ||5|| adhammakammam tam Upāli
 avinayakammam. yo kho Upāli samaggo saṃgho sativinayā-
 rahassa amūlḥavinayam deti amūlḥavinayārahassa sativina-
 yam deti, evam kho Upāli adhammakammam hoti avinaya-
 kammam evaṃ ca pana saṃgho sātisaṃ hoti. yo kho Upāli
 samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikā-
 kammam karoti . . . upasampadārahām abbhethi, evam kho
 Upāli adhammakammam hoti avinayakammam evaṃ ca pana
 saṃgho sātisaṃ hotti. ||6||

yo nu kho bhante samaggo saṃgho sativinayārahassa
 sativinayam deti amūlḥavinayārahassa amūlḥavinayam
 deti, dhammakammam nu kho tam bhante vinayakamman
 ti. dhammakammam tam Upāli vinayakammam. yo nu
 kho bhante samaggo saṃgho amūlḥavinayārahassa amū-
 lḥavinayam deti, tassapāpiyyasikākammārahassa tassapā-
 piyyasikākammam karoti . . . abbhānārahām abbhethi,
 upasampadārahām upasampādeti, dhammakammam nu kho
 tam bhante vinayakamman ti. ||7|| dhammakammam tam
 Upāli vinayakammam. yo kho Upāli samaggo saṃgho
 sativinayārahassa sativinayam deti amūlḥavinayārahassa
 amūlḥavinayam deti, evam kho Upāli dhammakammam hoti
 vinayakammam evaṃ ca pana saṃgho anatisāro hoti. yo kho
 Upāli samaggo saṃgho amūlḥavinayārahassa amūlḥavinayam

deti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave saṃgho saṃgho sativīnayaārahassa amūlhaṃ vinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave saṃgho saṃgho sativīnayaārahassa tassapāpiyyasikākammaṃ karoti, sativīnayaārahassa tajjanīyakammaṃ karoti . . . sativīnayaārahāṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave saṃgho saṃgho amūlhaṃ vinayaārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave saṃgho saṃgho amūlhaṃ vinayaārahassa tajjanīyakammaṃ karoti . . . amūlhaṃ vinayaārahāṃ upasampādeti, amūlhaṃ vinayaārahassa sativīnayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave saṃgho saṃgho tassapāpiyyasikākammaārahassa . . . upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. ||9||6||

Upālīpucchābhāṇavāraṃ dutiyaṃ.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṃgha adhikarāṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃgho adhikarāṇakārako, haṇḍ' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññāṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena vaggehi, haṇḍ' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññāṃ āvāsaṃ gacchati, tattha pi bhikkhūnaṃ . . . tajjanīyakammaṃ kato adhammena samaggehi, haṇḍ' assa mayaṃ

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññam . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññam . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikarānakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikarānakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikarānakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikarānakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikarānakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikarānakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikarānakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikarānakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te

tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaṃgehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaṃgehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissayakammaṃ kato adhammena vaggehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kātabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayaṃ pabbājaniyakammaṃ karomā 'ti te tassa pabbājaniyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||7|| idha pana bhikkhave bhikkhu gihi akkosati paribhāsati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihi akkosati paribhāsati, hand' assa mayaṃ paṭisāraṇīyakammaṃ karomā 'ti, te tassa paṭisāraṇīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||8|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim passitum, hand' assa mayaṃ āpattiyaṃ adassane ukkhepanīyakammaṃ karomā 'ti, te tassa āpattiyaṃ adassane ukkhepanīyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||9|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum, hand' assa mayaṃ āpattiyaṃ appaṭikammaṃ ukkhepanīyakammaṃ karomā

'ti, te tassa āpattiya appaṭikamme ukkhapaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pāpikam ditṭhiṃ paṇissajjitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu na icchati pāpikam ditṭhiṃ paṇissajjitum, hand' assa mayaṃ pāpikāya ditṭhiya appaṇissagge ukkhapaniyakammaṃ karomā 'ti, te tassa pāpikāya ditṭhiya appaṇissagge ukkhapaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||11||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomaṃ pāṭeti netthāraṃ vattati tajjanīyassa kammaṃsa paṭippassaddhiṃ yāceti. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yāceti, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: imassa kho āvuso bhikkhuno saṃghena tajjanīyakammaṃ paṭippassaddhaṃ adhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti. te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā. ||12|| idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomaṃ pāṭeti netthāraṃ vattati tajjanīyassa kammaṃsa paṭippassaddhiṃ yāceti. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu . . . yāceti, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . (comp. § 2-5) . . . dhammapaṭirūpakena vaggā. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato sammāvattati lomaṃ pāṭeti netthāraṃ vattati nissayassa kammaṃsa paṭippassaddhiṃ yāceti . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammaṃ kato . . . paṭisāraṇīyakammaṃ kato . . . āpattiya adassane ukkhapaniyakammaṃ kato . . . āpattiya appaṭikamme ukkhapaniyakammaṃ kato . . . pāpikāya ditṭhiya

appatīnissagge ukkhepaniyakammaṃ kato . . . cakkam
kātabbam. || 14 ||

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . .
saṃghe adhikarapakārako. tatra ce bhikkhūnaṃ evaṃ hoti :
ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃghe
adhikarapakārako, hand' assa mayaṃ tajjanīyakammaṃ
karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena
vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ
adhammena samaggakammaṃ dhammena vaggakammaṃ
dhammapaṭirūpakena vaggakammaṃ dhammapaṭirūpakena
samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ
puna kātabbam kammaṃ ti. tatra bhikkhave ye te bhikkhū
evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū
evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna
kātabbam kammaṃ ti, ime tattha bhikkhū dhammavādinō.
|| 15 || idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti
. . . te tassa tajjanīyakammaṃ karonti adhammena samaggā.
tatrattho . . . tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu
adhammena samaggakammaṃ ti ye ca te bhikkhū evaṃ
āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kātabbam
kammaṃ ti, ime tattha bhikkhū dhammavādinō. idha pana
bhikkhave bhikkhu bhaṇḍanakārako hoti . . . dhammena
vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭi-
rūpakena samaggā . . . ime tattha bhikkhū dhammavā-
dinō. || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapēdāno ghisāṃsaṭṭho viharati ananulomikehi gīhi-
saṃsaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho
āvuso bhikkhu bālo avyatto . . . gīhisāṃsaggehi, hand' assa
mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ
karonti adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭi-
rūpakena samaggā. tatrattho saṃghe vivadati . . . ime tattha
bhikkhū dhammavādinō. ime pañca vārā saṃkhiṭṭā.
|| 17 || idha pana bhikkhave bhikkhu kuladūṣako hoti
pāpasamācāro. tatra ce . . . pabbajaniyakammaṃ karomā
'ti . . . ime pañca vārā saṃkhiṭṭā. idha pana bhikkhave
bhikkhu gīhi akkosati paribhāsati. tatra ce . . . paṭisāraṇi-

yakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā, idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyaṃ adassane ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā, idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā, idha pana bhikkhave bhikkhu na icchati pāpikaṃ diṭṭhiṃ paṇinissajjitum. tatra ce . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhiṭṭā. ||18||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomaṃ pāteti netthāraṃ vattati tajjanīyassa kammaṃ paṭippassaddhiṃ yācati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yācati, hand' aasa mayaṃ tajjanīyakammaṃ paṭippassambhema 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. tatrattho saṃgho vivadatī . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato . . . pabbājaniyakammaṃ kato . . . patisaṃjanīyakammaṃ kato . . . āpattiyaṃ adassane ukkhepaniyakammaṃ kato . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhepaniyakammaṃ kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20||7||

Campeyyakkhandhakaṃ navamaṃ.

imamhi khandhake vatthūni chattimsānīti. tassa uddānaṃ:

Campāyaṃ bhagavā āsi, vatthu Vāsabhagāmake,
āgantukānaṃ usukkaṃ akāsi icchitabbake,
pakataññuno 'ti ñatvā usukkaṃ na kari tadā,
ukkhitto na karotīti agamā jimsantike.]

- adhammena vaggakammaṃ samaggaṃ adhammena ca
 dhammena vaggakammaṃ ca paṭirūpakeṇa vaggikaṃ |
 paṭirūpakeṇa samaggaṃ, eko ukkhipat' ekakaṃ
 eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |
 duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.
 5 sabbhaññu pavaro sutvā adhammaṃ ti paṭikkhipi. |
 ñattivipannaṃ yaṃ kammaṃ sampannaṃ anussāva-
 naṃ
 annasāvanavipannaṃ sampannaṃ ñattiyā ca yaṃ |
 ubhayena vipannaṃ ca aññatradhammaṃ eva ca
 vinā satthu paṭikuṭṭhaṃ kuppaṃ aṭṭhānārahikaṃ. |
 adhamma-vaggaṃ samaggaṃ paṭirūpaṇi ye duve,
 dhammaṇ' eva ca sāmaggīṃ anuññāsi tathāgato. |
 catuvaggo pañcavaggo dasavaggo ca visati
 paroṇisativaggo ca saṃgho pañcavidho tathā. |
 ṭhapetvā upasampadaṃ yaṃ ca kammaṃ pavāraṇaṃ
 10 abbhānakammaṇa saha catuvaggehi kammiko. |
 duve kammaṃ ṭhapetvāna majjhadesupasampadā
 abbhānaṃ pañcavaggiko sabbakammesu kammiko. |
 abbhān' ekaṃ ṭhapetvāna ye bhikkhū dasavaggikā.
 sabbakammakaro saṃgho viśo sabbatthakammiko. |
 bhikkhuni sikkhamānā ca sāmaṇero sāmaṇerikā
 paccakkhāt'-antimavatthuraṃ ukkhitt' āpattādaṣṣane |
 appaṭikammaṃ diṭṭhiyā paṇḍaka-theyyasaṃvāsakaṃ
 tiṭṭhiya-tiracchānagataṃ mātu pītu ca ghātaṃ |
 aṇaṃ bhikkhunīdūsaṃ bhedaṃ lohituppadāṃ vyañja-
 naṃ
 15 nānāsaṃvāsako o' eva nānāsimāya iddhiyā |
 yassa saṃgho kare kammaṃ hont' ete catuvīsati,
 sambuddhena paṭikkhittā na h' ete gaṇapūrakā. |
 parivāsikacatuṭṭho parivāsaṃ daḍeyya vā
 mūlā-mānattaṃ abhēyya akammaṃ na ca karaṇaṃ. |
 mūlā-araha-mānattā abbhānārahama eva ca
 na kammakārakā pañca sambuddhena pakāsītā. |
 bhikkhuni sikkhamānā ca sāmaṇero sāmaṇerikā
 paccakkh'-antima-ummatā khitta-vedan'-adassane |
 appaṭikammaṃ diṭṭhiyā paṇḍakāpi ca vyañjana
 20 nānāsaṃvāsakā sīmā vechāsaṃ yassa kamma ca |

- atthārasaṇṇaṃ etesaṃ paṭikkosa na rūhati,
 bhikkhussa pakatattassa rūhati paṭikkosanaṃ.
 suddh' assa dunnisārito, bālo hi sunissārito.
 paṇḍako theyyasaṃvāsasaṃ pakkanto tiracehānagato |
 mātu pitu arahanta-dūsako saṃghabhedako
 lohituppādako c' eva ubhatovyañjano ca yo |
 ekādasannaṃ etesaṃ osāraṇaṃ na yujjati.
 hattha-pādā tadubhayaṃ kaṇṇa-nāsā tadubhayaṃ |
 aṅguli aḷa-kaṇḍaraṃ phaṇaṃ khujjo ca vāmano
 25 gaṇḍi lakkhaṇa-kasā ca likhitako ca sipadī |
 pāpa-parisa-kāṇo ca kuṇi khañjo hato pi ca
 iriyāpatha-dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhīraṃ eva ca
 andhabadhīraṃ mūgo ca dvattiṃsa' ete anūnakā,
 tesāṃ osāraṇaṃ hoti sambuddhena pakāsitaṃ.
 datṭhabbā paṭikātabbā nissajjetaṃ na vijjati,
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannaṃ anuvattantaṃ satta te pi adhammikā,
 āpannaṃ nānuvattantaṃ sattakammesu dhammikā.
 30 sammukhā paṭipucchā ca paṭiñḍāya ca kārakā |
 sati-amūḷha-pāpikā tajjanīyavasena ca
 pabbājaniya-paṭisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhānā tath' eva upasampadā :
 aññaṃ kareyya aññaṃ soḷasa' ete adhammikā,
 taṃ taṃ kareyya taṃ tassa soḷasa' ete sudhammikā,
 paecāropeyya aññañño soḷasa' ete adhammikā,
 dvedvetamūlakaṃ tassa, te pi soḷasa dhammikā,
 ekekamūlakaṃ cakkam adhammaṃ ti jino 'bravī.
 akāsi tajjanīyakammaṃ saṃgho bhaṇḍanākārako
 35 adhammena vaggakammaṃ, aññaṃ āvāsa gaecchī so,
 tattha dhammena samaggā tassa tajjanīyaṃ karuṃ,
 aññattha vaggadhammena tassa tajjanīyaṃ karuṃ,
 paṭirūpakeṇa vaggāpi samaggāpi tathā karuṃ.
 adhammena samaggā ca, dhammena vaggam eva ca,
 paṭirūpakeṇa vaggā ca, samaggā ca, ime padā,
 ekekamūlakaṃ katvā cakka bandhe vicakkhaṇo.
 bālavyattassa nissayaṃ, pabbāje kuladūsakaṃ,
 paṭisāraṇīyakammaṃ kare akkosakassa ca,

adassenĀpaṭikamme yo ca diṭṭhiṃ na nisesaje
 40 tesam ukkhepaniyakammam satthavāhena bhāsitaṃ |
 ukkhepaniyakammānaṃ pañño tajjanīyaṃ naye.
 tesam yeva anulomaṃ sammāvattantayācite |
 passaddhi tesam kammānaṃ hetṭhākammaṇayena ca.
 tasmīṃ-tasmīṃ tu kammesu tatratṭho ca vivadati |
 akataṃ dukkataṃ c' eva puna kātābbakaṃ ti ca
 kamme passaddhiyā cāpi te bhikkhū dhammavādino |
 vipattivýādhite disvā kammappatte mahāmuni
 paṭippassaddhiṃ akkhāsi sallakatto va osadhan ti.

MAHĀVAGGA.

X.

Tena samayena buddho bhagavā Kosambiyaṃ viharati Ghositārāme. tena kho pana samayena aññataro bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyā āpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā anāpattidiṭṭhino honti, so aparena samayena tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. atha kho te bhikkhū taṃ bhikkhuṃ etad avocum : āpattiṃ tvaṃ āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yam ahaṃ passoyyan ti. atha kho te bhikkhū sammaggaṃ labhivā taṃ bhikkhuṃ āpattiyā adassane ukkhipimsu. || 1 || so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucako sikkhākāmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasamkamitvā etad avoca : anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammaṇa ukkhitto kuppena atṭhānārahena, hottha me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhikkhūnam santike dūtaṃ pāhesi : anāpatti esā āvuso . . . atṭhānārahena, hontu me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte bhikkhū pakkhe. || 2 || atha kho te ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasamkamimsu, upasamkamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammēna ukkhitto kuppena atthānā-
raheṇā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-
vattakā bhikkhū etaḍ avocaṃ : āpatti eṣā āvuso n' eṣā
anāpatti, āpanno eṣo bhikkhu n' eṣo bhikkhu anāpanno,
ukkhitto eṣo bhikkhu n' eṣo bhikkhu anukkhitto, dhammi-
kena kammēna ukkhitto akuppena atthānārahena, mā kho
tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha
anuparivārethā 'ti. evaṃ pi kho te ukkhittānuvattakā
bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ
ukkhittakaṃ bhikkhuṃ anuvattimsu anuparivāresuṃ. ||3||
atha kho aññataro bhikkhu yena bhagavā ten' upasāṃkami,
upasāṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisīno kho so bhikkhu bhagavantaṃ etaḍ avoca :
idha bhante aññataro bhikkhu āpattiṃ āpanno ahoṣi, so tassā
āpattiyā āpattidiṭṭhi ahoṣi, aññe bhikkhū tassā āpattiyā
anāpattidiṭṭhino ahesuṃ. so apareṇa samayena tassā āpattiyā
anāpattidiṭṭhi ahoṣi, aññe bhikkhū tassā āpattiyā āpatti-
diṭṭhino ahesuṃ. atha kho te bhante bhikkhū . . . (=§ 1)
. . . passeyyān ti. atha kho te bhante bhikkhū . . . ukkhi-
piṃsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .
sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so
bhante bhikkhu sandiṭṭhe . . . alabhi kho so bhante bhikkhu
jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .
evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante
ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti
anuparivārentīti. ||4|| atha kho bhagavā bhinno bhikkhu-
saṃgho bhinno bhikkhusaṃgho 'ti utthāyāsanaṃ yena ukkhe-
pakā bhikkhū ten' upasāṃkami, upasāṃkamitvā paññatte
āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etaḍ
avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no
'ti yasmīṃ vā tasmīṃ vā bhikkhuṃ ukkhipitabbaṃ maññittha.
||5|| idha paṇa bhikkhave bhikkhu āpattiṃ āpanno hoti, so
tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā
āpattidiṭṭhino honti. te ce bhikkhave bhikkhū taṃ bhi-
kkhuṃ evaṃ jānanti : ayaṃ kho āyasmā bahussuto āgatā-
gamo . . . sikkhākāmo, sace mayāṃ imaṃ bhikkhuṃ
āpattiyā adassane ukkhipissāma na mayāṃ iminā bhikkhunā

saddhīm uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṅghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṅghabhedo saṅgharūḷi saṅghavavattthānam saṅghanānākarāṇam ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo. [6] idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā . . . ukkhipissāma na mayam iminā bhikkhunā saddhīm pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhīm saṅghakammam karissāma vinā iminā bhikkhunā saṅghakammam karissāma, na mayam iminā bhikkhunā saddhīm āsane nisidissāma vinā iminā bhikkhunā āsane nisidissāma, na mayam iminā bhikkhunā saddhīm yāgupāne nisidissāma vinā iminā bhikkhunā yāgupāne nisidissāma, na mayam iminā bhikkhunā saddhīm bhattagge nisidissāma vinā iminā bhikkhunā bhattagge nisidissāma, na mayam iminā bhikkhunā saddhīm ekaccehanne vasissāma vinā iminā bhikkhunā ekaccehanne vasissāma, na mayam iminā bhikkhunā saddhīm yathāvuddham abhivādānam paccattthānam añjalikammam sāmīcikkammam karissāma vinā iminā bhikkhunā yathāvuddham . . . sāmīcikkammam karissāma, bhavissati saṅghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṅghabhedo saṅgharūḷi saṅghavavattthānam saṅghanānākarāṇam ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo 'ti. [7] atha kho bhagavā ukkhepakānam bhikkhūnam etam attham bhāsivā uttāyāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca : mā kho tumhe bhikkhave āpattiṃ āpajjitvā n' amhā āpannā 'ti āpattiṃ na paṭikātabbam maññatiha. idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyaṃ anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyaṃ āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evam jānāti : ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā paṇḍitā vyattā medhāvino lajjino kukkucakā sikkhākāmā, nālam maramam vā kāraṇā aññesaṃ vā kāraṇā chandā dosā mohā bhayaṃ agatim gantum, soce maṃ ime bhikkhū āpattiyaṃ adassane

ukkhapissanti na mayā saddhīm uposatham karissanti vinā mayā uposatham karissanti, . . . na mayā saddhīm pavāressanti vinā mayā pavāressanti . . . vinā mayā yathāvuḍḍhaṃ abhivādanam paccuttāhanam añjalikammam sāmīcikkammam karissanti, bhavissati saṃghassa tattonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattāhanam saṃghanānākarāṇam ti, bhedagarukena bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam etam attham bhāsivā utthāyāsanaṃ pakkāmi. || 8 ||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, ukkhepakā pana bhikkhū nissimam gantvā uposatham karonti saṃghakammam karonti. atha kho sūñātaro ukkhepakō bhikkhu yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etad avoca: te bhante ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, mayam pana ukkhepakā bhikkhū nissimam gantvā uposatham karoma saṃghakammam karoma 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karissanti saṃghakammam karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammīkāni bhavissanti akuppāni tñānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya uposatham karissatha saṃghakammam karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammīkāni bhavissanti akuppāni tñānārahāni. || 9 || tam kissa hetu. nānāsaṃvāsakā eto bhikkhū tumhehi tumhe ca tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhūmiyo: attanā vā attānam nānāsaṃvāsakam karoti samaggo vā nam saṃgho ukkhipati adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve nānāsaṃvāsakabhūmiyo. dve 'mā bhikkhu samānasaṃvāsakabhūmiyo: attanā vā attānam samānasaṃvāsakam karoti samaggo vā nam saṃgho ukkhittam osāreti adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve samānasaṃvāsakabhūmiyo 'ti. || 10 || 1 ||

tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ ananulomikaṃ kāyakammaṃ vacikammaṃ upadāpessanti hatthaparāmāsaṃ karonti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samañā Sakyaputtiyā bhattagge antaraghare . . . upadāpessanti hatthaparāmāsaṃ karissanti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appiechā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū bhattagge antaraghare . . . upadāpessanti hatthaparāmāsaṃ karissanti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saecam kira bhikkhave — la — saecam bhagavā. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: blinne bhikkhave saṃghe adhammiyamāne asammodikāya vattamānāya ettāvatā na aññamaññaṃ ananulomikaṃ kāyakammaṃ vacikammaṃ upadāpessāma hatthaparāmāsaṃ karissāma 'ti āsane nisīditabbam. blinne bhikkhave saṃghe dhammiyamāne sammodikāya vattamānāya āsanantarikāya nisīditabban ti. ||1|| tena kho pana samayena bhikkhū saṃghamaññhe bhaṇḍanaajātā . . . vivādāpannā aññamaññaṃ mukhasattihī vitadantā viharanti, te na sakkonti taṃ adhikaraṇaṃ vūpasametum. atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthito kho so bhikkhu bhagavantam etad avoca: idha bhante bhikkhū saṃghamaññhe . . . vūpasametum. sādhu bhante bhagavā yena te bhikkhū ten' upasaṃkamatu anukampaṃ upādāyā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho bhagavā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. nīsajja kho bhagavā te bhikkhū etad avoca: alapa bhikkhave mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādaṃ ti. evaṃ vutte aññataro adhammavādi bhikkhu bhagavantam etad avoca: āgāmetu bhante bhagavā dhammasāmi, apposukko bhante bhagavā diṭṭhadhammasukhavibhāraṃ anuyutto viharatu, mayam etena bhaṇḍanena kalahena viggahena vivādena paññāyissāma 'ti. dutiyam pi kho bhagavā te bhikkhū etad avoca: alapa bhikkhave . . . mā vivādaṃ ti. dutiyam pi kho so adhammavādi bhikkhu bhagavantam etad avoca:

āgametu bhante . . . paññāyissāma 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bbūtapubbaṃ bhikkhave Bārāṇasīyaṃ Brahmadaṭṭo nāma Kāsīrājā ahosi addho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakotṭhāgāro. Dīghitī nāma Kosalarājā ahosi daliddo appadhano appabbhogo appabalo appavāhano appavijito aparipuṇṇakosakotṭhāgāro. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā caturaṅginīṃ senaṃ sannayhitvā Dīghitīm Kosalarājānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghitī Kosalarājā : Brahmadaṭṭo kira Kāsīrājā caturaṅginīṃ senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghitissa Kosalarañño etad ahośi : Brahmadaṭṭo kho Kāsīrājā addho . . . paripuṇṇakosakotṭhāgāro, ahaṃ paṇ' amhi daliddo . . . aparipuṇṇakosakotṭhāgāro, nāhaṃ paṭibalo Brahmadaṭṭena Kāsirañña ekasaṃghātaṃ pi sahituṃ. yaṃ nānāhaṃ paṭigace' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghitī Kosalarājā mahesiṃ ādāya paṭigace' eva nagaramhā nippati. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā Dīghitissa Kosalarañño balaṃ ca vāhanaṃ ca janapadaṃ ca kosaṃ ca koṭṭhāgāraṃ ca abhivijīya ajjhāvasati. atha kho bhikkhave Dīghitī Kosalarājā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbaṇa yena Bārāṇasī tad avasari. tatra sudhaṃ bhikkhave Dīghitī Kosalarājā sapajāpatiko Bārāṇasīyaṃ aññatarasmīṃ paccantime okāse kumbhakāraṇivasaṇo aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghitissa Kosalarañño mahesiṃ na cirass' eva gabbhīni ahosi. tassa evarūpo dehaḷo hoti : icchati suriyassa uggamanakāle caturaṅginīṃ senaṃ sannaddhaṃ vammikāṃ subbhummīyaṃ ṭhitāṃ passitūṃ khaggānaṃ ca dhovanaṃ pātūṃ. atha kho bhikkhave Dīghitissa Kosalarañño mahesiṃ Dīghitīm Kosalarājānaṃ etad avoca : gabbhīni 'mhi deva, tassa me evarūpo dehaḷo uppanno : icchāmi suriyassa . . . pātun ti. kuto devī amhākaṃ duggatānaṃ caturaṅginīṃ senā sannaddhā vammikā subbhummīyaṃ ṭhitā khaggānaṃ ca dhovanaṃ ti. sac' āhaṃ deva na labhissāmi marissāmhi. ||4|| tena kho pana samayena bhikkhave Brahmadaṭṭassa Kāsirañño purohito brāhmaṇo Dīghitissa Kosalarañño sahāyo

hoti. atha kho bhikkhave Dighitī Kosalarājā yena Brahma-
dattassa Kāsirañño purohito brāhmaṇo ten' upasamkamī, upa-
samkamitvā Brahmādatassa Kāsirañño purohitam brāhma-
ṇam etad avoca : sakhi te samma gabbhinī, tassā evarūpo
dohajo uppanno ; icchati suriyassa . . . pātun ti. tena hi
deva mayam pi devim passāmā 'ti. atha kho bhikkhave
Dighitissa Kosalarāñño mahesi yena Brahmādatassa Kāsi-
rañño purohito brāhmaṇo ten' upasamkamī, addasa kho
bhikkhave Brahmādatassa Kāsirañño purohito brāhmaṇo
Dighitissa Kosalarāñño mahesim dūrato 'va āgacchantiṃ,
disvāna utthāyāsanaṃ ekamsam uttarāsaṅgam karitvā yena
Dighitissa Kosalarāñño mahesi ten' añjalim paṇāmetvā
tikkhattum udānam udānesi ; Kosalarājā vata bho kucchigato,
Kosalarājā vata bho kucchigato 'ti. avīmanā devī hohi,
laccasi suriyassu uggaṃanakkāle caturaṅginim senam
sannaddham vammikam subhummiyam tthitam passitum
khaggānaṃ ca dhovanam pātun ti. || 5 || atha kho bhikkhave
Brahmādatassa Kāsirañño purohito brāhmaṇo yena Brahma-
datto Kāsirājā ten' upasamkamī, upasamkamitvā Brahma-
datam Kāsirājānam etad avoca : tathā deva nimittāni
dissanti, sva suriyuggaṃanakkāle caturaṅginī senā sannaddhā
vammikā subhummiyam tthitā khaggā ca dhoviyantū 'ti.
atha kho bhikkhave Brahmādatto Kāsirājā manasse āḇapei :
yathā bhāṇe purohito brāhmaṇo āha tathā karothā 'ti. alabhi
kho bhikkhave Dighitissa Kosalarāñño mahesi suriyassa
uggaṃanakkāle caturaṅginim senam sannaddham vammikam
subhummiyam tthitam passitum khaggānaṃ ca dhovanam
pātun. atha kho bhikkhave Dighitissa Kosalarāñño mahesi
tassa gabbhassa paripākam anvāya puttam vijāyi, tassa
Dighāvū 'ti nānam akāpsu. atha kho bhikkhave Dighā-
vukumāro na cirass' eva viññutam pāpuṇi. || 6 || atha kho
bhikkhave Dighitissa Kosalarāñño etad ahesi : ayam kho
Brahmādatto Kāsirājā bahuno amhākam anatthassa kārako,
iminā amhākam balaṃ ca vāhanāṃ ca janapado ca koso ca
kottāgāraṃ ca acchinnam. so' ayam amhe jānissati sabbeva
tuyo ghātāpessati, yam nūnāham Dighāvukumāram bahi
nagare vāseyyan ti. atha kho bhikkhave Dighitī Kosalarājā
Dighāvukumāram bahi nagare vāsesi. atha kho bhikkhave

Dighāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-
 aippāni sikkhi. ||7|| tena kho pana samayena bhikkhave
 Dighitissa Kosalarāṇṇo kappako Brahmadatte Kāsiraṇṇo
 paṭivasati. addasa kho bhikkhave Dighitissa Kosalarāṇṇo
 kappako Dighitīm Kosalarājānaṃ sapajāpatikaṃ Bārānasi-
 yaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane
 aññātakavesena paribbājakacchannena paṭivasantaṃ, disvāna
 yena Brahmadatto Kāsirājā ten' upasaṃkamī, upasaṃkumitvā
 Brahmadattaṃ Kāsirājānaṃ etad avoca: Dighitī deva Kosala-
 rājā sapajāpatiko Bārānasiyaṃ aññatarasmiṃ paccantime
 okāse kumbhakāranivesane aññātakavesena paribbājakaccha-
 nnena paṭivasatīti. ||8|| atha kho bhikkhave Brahmadatto
 Kāsirājā manusse ānāpesi: tena hi bhaṇe Dighitīm Kosala-
 rājānaṃ sapajāpatikaṃ ānethā 'ti. evaṃ devā 'ti kho
 bhikkhave te manussā Brahmadattassa Kāsiraṇṇo paṭissutvā
 Dighitīm Kosalarājānaṃ sapajāpatikaṃ ānesuṃ. atha kho
 bhikkhave Brahmadatto Kāsirājā manusse ānāpesi: tena hi
 bhaṇe Dighitīm Kosalarājānaṃ sapajāpatikaṃ dalhāya
 rajjuyā paccābāhaṃ gāḷhabandhanaṃ bandhitvā khura-
 muṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ
 siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena
 nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā ca-
 tuddeśā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave
 te manussā Brahmadattassa Kāsiraṇṇo paṭissutvā Dighitīm
 Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā paccābāhaṃ
 gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassa-
 rena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam
 parinenti. ||9|| atha kho bhikkhave Dighāvussa kumārassa
 etad ahośi: ciradūtthā kho me mātāpitāro, yaṃ nūnāhaṃ
 mātāpitāro passeyyan ti. atha kho bhikkhave Dighāvu-
 kumāro Bārānasiṃ pavisitvā addasa mātāpitāro dalhāya
 rajjuyā paccābāhaṃ gāḷhabandhanaṃ bandhitvā khura-
 muṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ
 siṅghātakena siṅghātakam parinente, disvāna yena mātāpi-
 tāro ten' upasaṃkamī, addasa kho bhikkhave Dighitī
 Kosalarājā Dighāvukumāraṃ dūrato 'va āgacchantaṃ,
 disvāna Dighāvukumāraṃ etad avoca: mā kho tvaṃ tāta
 Dighāvu dighaṃ passa mā rassam, na hi tāta Dighāvu

verena verā sammanti, averena hi tāta Dighāvu verā sammantīti. ||10|| evaṃ vutte bhikkhave te manussā Dighītiṃ Kosalarājānaṃ etad avocaṃ : ummattako ayaṃ Dighīti Kosalarājā vippalapati, ko imassa Dighāvu, kaṃ ayaṃ evaṃ āha : mā kho tvam tāta Dighāvu dighaṃ passa mā rassaṃ, na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti. nāhaṃ bhāṇe ummattako vippalapāmi, api ca yo viññū so vibhāvessatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dighīti Kosalarājā Dighāvukumāraṃ etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dighītiṃ Kosalarājānaṃ etad avocaṃ : ummattako . . . so vibhāvessatīti. atha kho bhikkhave te manussā Dighītiṃ Kosalarājānaṃ sapajāpatikaṃ rathiyāya rathiyaṃ singhātakena singhātakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipitvā gumbaṃ ṭhapetvā pakkamissa. ||11|| atha kho bhikkhave Dighāvukumāro Bārāṇasīṃ pavisitvā suraṃ niharitvā gumbiye pāyesi. yadā te mattā ahesuṃ patitā atha kaṭṭhāni saṃkaḍḍhitvā citakaṃ karitvā mātāpītunnaṃ sariraṃ citakaṃ āropetvā aggīṃ datvā pañjaliko tikkhattuṃ citakaṃ padakkhiṇaṃ akāsi. tena kho pana samayena bhikkhave Brahmaddatto Kāsīrājā uparipāsādaya-
ragato hoti. addasa kho bhikkhave Brahmaddatto Kāsīrājā Dighāvukumāraṃ pañjalikaṃ tikkhattuṃ citakaṃ padakkhiṇaṃ karontaṃ, disvān' assa etad ahosi : nissamsayaṃ kho so manusso Dighītissa Kosalarañño ñāti vā sālohito vā. aho me anattako, na hi nāma me koci ārocessatīti. ||12|| atha kho bhikkhave Dighāvukumāro araṇṇaṃ gantvā yāvadatthaṃ kanditvā roditvā vappaṃ puñchitvā Bārāṇasīṃ pavisitvā antepurassa sāmantaṃ hatthisālaṃ gantvā batthācariyaṃ etad avoca : icchān' ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhāṇe māṇsvaka sikkhassū 'ti. atha kho bhikkhave Dighāvukumāro rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gāyi vīṇaṃ ca vādesi. assosi kho bhikkhave Brahmaddatto Kāsīrājā rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gītaṃ vīṇaṃ ca vāditāṃ, sutvāna manusse puochi : ko bhāṇe rattiyā paccūsa-

samayam paccuttāhāya hatthisālāyam mañjunā sarena gāyi
 vīṇaṃ ca vādesīti. || 13 || amukassa deva hatthācariyassa ante-
 vāsi māṇavako rattiyā paccūsasamayam paccuttāhāya hatthisā-
 lāyam mañjunā sarena gāyi vīṇaṃ ca vādesīti. tena hi bhāṇe
 taṃ māṇavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te
 manussā Brahmaddattassa Kāsirañño paṭissutvā Dighāvū-
 kumāraṃ ānesuṃ. tvaṃ bhāṇe māṇavaka rattiyā paccūsa-
 samayam paccuttāhāya hatthisālāyam mañjunā sarena gāyi
 vīṇaṃ ca vādesīti. evaṃ devā 'ti. tena hi tvaṃ bhāṇe
 māṇavaka gāyassu vīṇaṃ ca vādehīti. evaṃ devā 'ti kho
 bhikkhave Dighāvukumāro Brahmaddattassa Kāsirañño paṭi-
 ssutvā ārādhāpekho mañjunā sarena gāyi vīṇaṃ ca vādesi.
 atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ
 etad avoca : tvaṃ bhāṇe māṇavaka maṃ upatṭhahā 'ti.
 evaṃ devā 'ti kho bhikkhave Dighāvukumāro Brahma-
 dattassa Kāsirañño paccassosi. atha kho bhikkhave Dighā-
 vukumāro Brahmaddattassa Kāsirañño pubbutṭhayi ahoṣi
 paccānāpātī kīṇkārappaṭissāvi manāpacāri piyavādi. atha
 kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ na
 cirass' eva abbhantarike vissāsikaṭṭhāne ṭhapesi. || 14 || atha
 kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ etad
 avoca : tena hi bhāṇe māṇavaka rathaṃ yojehi migavaṃ
 gamissāmiti. evaṃ devā 'ti kho bhikkhave Dighāvukumāro
 Brahmaddattassa Kāsirañño paṭissutvā rathaṃ yojetvā Brahma-
 dattaṃ Kāsirājānaṃ etad avoca : yutto kho te deva ratho,
 yassa dāni kālaṃ maññasīti. atha kho bhikkhave Brahma-
 datto Kāsirājā rathaṃ abhirūhi, Dighāvukumāro rathaṃ
 pesesi, tathā-tathā rathuṃ pesesi yathā-yathā aññen' eva senā
 agamāsi aññen' eva ratho. atha kho bhikkhave Brahmaddatto
 Kāsirājā dūraṃ gantvā Dighāvukumāraṃ etad avoca : tena
 hi bhāṇe māṇavaka rathaṃ muñcassu, kilanto 'mhi nīpajjissā-
 miti. evaṃ devā 'ti kho bhikkhave Dighāvukumāro Brahma-
 dattassa Kāsirañño paṭissutvā rathaṃ muñcitvā paṭhaviyaṃ
 pallaṅkena nisīdi. atha kho bhikkhave Brahmaddatto Kāsi-
 rājā Dighāvukumārassa ucchaṅge sisam katvā seyyaṃ
 kappesi, tassa kilantassa muhuttaken' eva niddaṃ okkami.
 || 15 || atha kho bhikkhave Dighāvussa kumārassa etad
 ahoṣi : ayaṃ kho Brahmaddatto Kāsirājā bahuno ambhakaṃ

anattassa kārako, iminā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca koṭṭhāgāraṃ ca acchinnaṃ iminā ca me mātāpitaro hatā. ayaṃ khv assa kālo yo 'haṃ veram appeyyan ti kosiyaṃ khaggaṃ nibbāhi. atha kho bhikkhave Dighāvussa kumārassa etad ahoṣi: pitā kho maṃ maraṇakāle avoca: mā kho tvaṃ tāta Dighāvu dighaṃ passa mā rassaṃ, na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti. na kho me taṃ paṭirūpaṃ yo 'haṃ pitu vacanaṃ atikkameyyan ti kosiyaṃ khaggaṃ pavesesi. dutiyam pi kho bhikkhave Dighāvussa kumārassa etad ahoṣi: ayaṃ kho Brahmaddatto . . . nibbāhi. dutiyam pi kho bhikkhave Dighāvussa kumārassa etad ahoṣi: pitā . . . atikkameyyan ti, punad eva kosiyaṃ khaggaṃ pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmaddatto Kāsirājā bhito ubbiggo ussaṅki uttasso sahasā vuttāsī. atha kho bhikkhave Dighāvukumāro Brahmaddattaṃ Kāsirājānaṃ etad avoca: kissa tvaṃ deva bhito . . . vuttāsīti. idha maṃ bhaye māpavaka Dighitissa Kosalarāṇṇo putto Dighāvukumāro supinantena khaggena paripātesi tenāhaṃ bhito ubbiggo ussaṅki uttasso sahasā vuttāsīti ti. || 16 || atha kho bhikkhave Dighāvukumāro vāmena hatthena Brahmaddattassa Kāsirāṇṇo sasaṃ parāmasitvā dakkhiṇena hatthena khaggaṃ nibbāhetvā Brahmaddattaṃ Kāsirājānaṃ etad avoca: ahaṃ kho so deva Dighitissa Kosalarāṇṇo putto Dighāvukumāro. bahunā tvaṃ amhākaṃ anattassa kārako, tayā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca koṭṭhāgāraṃ ca acchinnaṃ tayā ca me mātāpitaro hatā. ayaṃ khv assa kālo yv āhaṃ veram appeyyan ti. atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvussa kumārassa pādesu siraṣā nipatitvā Dighāvukumāraṃ etad avoca: jīvitaṃ me tāta Dighāvu dehi, jīvitaṃ me tāta Dighāvu dehīti. ky āhaṃ ussahāmi devassa jīvitaṃ dātum, devo kho me jīvitaṃ dadeyyā 'ti. tena hi tāta Dighāvu tvaṃ c' eva me jīvitaṃ dehi ahaṃ ca te jīvitaṃ dammīti. atha kho bhikkhave Brahmaddatto ca Kāsirājā Dighāvu ca kumāro aññamaññassa jīvitaṃ adamsu pāpiṃ ca aggahesum sapathaṃ ca akāmesu adrūbhāya. atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ etad avoca:

tena hi tāta Dighāvu ratham yojehi gamissāmā 'ti. evaṃ devā 'ti kho bhikkhave Dighāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ratham yojetvā Brahmaddattaṃ Kāsirājānaṃ etad avoca: yutto kho te deva ratho, yassa dāni kalam maññasīti. atha kho bhikkhave Brahmaddatto Kāsirājā ratham abhirūhi, Dighāvukumāro ratham pesesi, tathā-tathā ratham pesesi yathā-yathā na cirass' eva senāya samāgacchi. ||17|| atha kho bhikkhave Brahmaddatto Kāsirājā Bārāṇasim pavisitvā amacce pārisajje sannipātāpetvā etad avoca: sace bhāṇe Dighitissa Kosalarāñño puttam Dighāvukumāraṃ passeyyātha kinti naṃ karēyyāthā 'ti. ekacce evaṃ āhaṃsu: mayam deva hatthe chindeyyāma, mayam deva pāde chindeyyāma, mayam deva hatthapāde chindeyyāma, mayam deva kaṇṇe chindeyyāma, mayam deva nāsaṃ chindeyyāma, mayam deva kaṇṇanāsaṃ chindeyyāma, mayam deva sīsaṃ chindeyyāmā 'ti. ayaṃ kho bhāṇe Dighitissa Kosalarāñño putto Dighāvukumāro, nāyaṃ labbhā kīlci kāmam, iminā ca me jīvitam dinnam mayā ca imassa jīvitam dinnam ti. ||18|| atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāraṃ etad avoca: yaṃ kho te tāta Dighāvu pitā maraṇakāle avoca: mā kho tvam tāta Dighāvu digham passa mā rassam, na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti, kin te pitā sandhāya avacā 'ti. yaṃ kho me deva pitā maraṇakāle avoca mā digham ti, mā ciram veram akāsi, imam kho me deva pitā maraṇakāle avoca mā digham ti. yaṃ kho me deva pitā maraṇakāle avoca mā rassam ti, mā khippam mittehi bhijjīthā 'ti, imam kho me deva pitā maraṇakāle avoca mā rassam ti. yaṃ kho me deva pitā maraṇakāle avoca na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti, devena me mātāpitaro hatā 'ti, sac' āhaṃ devam jīvitā voropeyyam ye devassa atthakāmā te maṃ jīvitā voropeyyum, ye me atthakāmā te te jīvitā voropeyyum, evaṃ tam veram verena na vūpasameyya. idāni ca pana me devena jīvitam dinnam mayā ca devassa jīvitam dinnam, evam veram averena vūpasantam. imam kho me deva pitā maraṇakāle avoca: na hi tāta . . . sammantīti. ||19|| atha kho bhikkhave Brahmaddatto Kāsirājā acchari-

yam vata bho abbhutam vata bho, yāva pandito ayam
 Dighāvukumāro, yatra hi nāma pituno samkhittena bhāsi-
 tassa vitthārena attham ājānissatīti, pettikam balañ ca
 vāhanañ ca janapadañ ca kosañ ca koṭṭhāgaruñ ca paṭipādesi
 dhītaruñ ca adāsi. tesam hi nāma bhikkhave rājūnam
 ādinnadaṇḍānam ādinnasatthānam evarūpaṃ khantisoraṇṇam
 bhavissatīti, idha kho pana tam bhikkhave sabbetha yam
 tumhe evam svākkhāte dhammavinaye pabbajitā samānā
 khamā ca bhaveyyātha soratā ca 'ti. tatiyam pi kho bha-
 gavā te bhikkhū etad avoca: alam bhikkhave mā bhaṇḍa-
 nam mā kalahaṃ mā viggahaṃ mā vivādan ti. tatiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca:
 āgametu bhante bhagavā dhammasāmi, apposukko bhante
 bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu,
 mayam etena bhaṇḍanena kalahena viggahena vivādena
 paññāyissāma 'ti. atha kho bhagavā pariyādinuarūpā kho
 ime moghapurissā, na yīme sukarā saññāpetun ti utthā-
 yāsanaṃ pakkāmi. ||20||2||

Dighāvubhāṇavāram paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattaci-
 varam ādāya Kosambīṃ piṇḍāya pāvisi, Kosambiyam
 piṇḍāya caritvā pacchābhattam piṇḍapāṭapatikānto senāsa-
 nam samsāmetvā pattacivaram ādāya saṃghamaṃjhe thitako
 'va imā gūthāyo abhāsi:

puthusaddo samajano na bālo koci maññatha
 saṃghasmiṃ bhijjamānasmiṃ, n' aññaṃ bhīyyo amañña-
 rum. |

parimuttā paṇḍitā bhāsā vācāgocarabbhāṇino,
 yāv' icchanti mukhāyāmanam, yena nītā na tam vidū. |
 akkocchī maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
 ye tam upanayhanti, veram tesam na sammanti. |
 akkocchī maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
 ye tam na upanayhanti, veram tes' ūpasammanti. |
 na hi verena verāni sammanti' idha kudācanam,

5 averena ca sammanti, esa dhammo sanantano. |
 pare ca na vijānanti mayam ettha yamānase,
 ye ca tattha vijānanti, tato sammanti medhagā. |

aṭṭhicebinnā pāpaharā gavāssadhamahārino
raṭṭham vilumpamānānam tesam pi hoti saṃgati. kasinā
tumhākaṃ no siyā. |

sace labbhettha nipakaṃ sahāyaṃ saddhiñcaram sādhuvi-
hāri dhiram,
abhibhuyya sabbāni parissayāni careyya ten' attamano
satimā. |

no ce labbhettha nipakaṃ sahāyaṃ saddhiñcaram sādhuvi-
hāri dhiram

rājā va raṭṭham vijitam pahāya eko care mātāṅgarañño
va nāgo. |

ekassa caritaṃ seyyo, n' atthi bāle sahāyatā.

eko care na ce pāpāni kayirā appossukko mātāṅgarañño

10 va nāgo 'tī. || 1 || 3 ||

atha kho bhagavā saṃghamaññhe tṭhitako 'va imā gāthāyo
bhāsītvā yena Bālakaloṇakāragāmo ten' upasaṃkamī.
tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-
gāme viharati. addasa kho āyasmā Bhagu bhagavantam
dūrato 'va āgacchantam, disvāna āsanam paññāpesi pādoda-
kam pādapiṭṭham pādakathalikam upanikkhipi, paccuggantvā
pattacivaram paṭiggahesi. nisīdi bhagavā paññatte āsane,
nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam
abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnam kho
āyasmantaṃ Bhagum bhagavā etad avoca: kacci bhikkhu
khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilama-
sīti. khamaniyam bhagavā, yāpaniyam bhagavā, na cāhaṃ
bhante piṇḍakena kilamāmi. atha kho bhagavā āyasmantaṃ
Bhagum dhammiyā kathāya sandassetvā . . . sampahaṃsetvā
utthāyāsanaṃ yena Pācīnavamsadāyo ten' upasaṃkamī.
|| 1 || tena kho pana samayena āyasmā ca Anuruddho
āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
viharanti. addasa kho dāyapālo bhagavantam dūrato 'va
āgacchantam, disvāna bhagavantam etad avoca: mā samaṇa
etaṃ dāyam pāvisi, sant' ettha tayo kulaputtā attakāmarūpā
viharanti, mā tesam aphaṣum akāsīti. assosi kho āyasmā
Anuruddho dāyapālassa bhagavatā saddhīm mantayamānassa,
sutvā dāyapālam etad avoca: māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathaliṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantaṃ bhagavantaṃ abhivādetvā ekamantaṃ nisīdipsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamaniyaṃ, kacci yāpaniyaṃ, kacci piṇḍakena na kilamathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamānā 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārihi saddhiṃ viharāmiti. tassa mayhaṃ bhante imesu āyasmantesu mettāṃ kāyakammaṃ paccupatthitaṃ āvi c' eva raho ca, mettāṃ vacīkammaṃ, mettāṃ manokammaṃ paccupatthitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittaṃ vasena vatteyyaṃ ti. so kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittaṃ vasena vattāmi, nānā hi kho no bhante kāyā ekaṃ ca pana maññe cittaṃ ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittaṃ ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā 'ti. ||4|| kacci pana vo Anuruddhā appa-

matā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākathaṃ pana tumbe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭham pādakathalikam upanikkhipati, avakkārapātiṃ dhovitvā upatthāpeti, pāniyam paribhojaniyam upatthāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati, appaharite vā chaḍḍeti appānake vā uḍake opilāpeti, so āsanam uddharati, pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattachaṃ sammajjati. yo passati pāniyaghaṭaṃ vā paribhojaniyaghaṭaṃ vā vaccaghaṭaṃ vā rittam tuccham so upatthāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upatthāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcābhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. || 5 ||

atha kho bhagavā āyasmantaṃ ca Anuruddham āyasmantaṃ ca Nandiyam āyasmantaṃ ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇḍe Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: aham kho pubbe ākiṇṇo na phāsu vihasiṃ tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṃghe adhikarapakārakehi, so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarapakārakehi. aññataro pi kho hatthināgo ākiṇṇo viharati hatthiṃhi hatthinīhi hatthikajalabhehi hatthiucchāpakehi, chinnaggāni c' eva tipāni khādanti, obhaggobhaggaṃ c' assa sākhabhaṅgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinpassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi : ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni e' eva tiṇāni khādāmi, obhaggobhaggaṇi ca me sākkhābhaṅgaṃ khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa me otiṇṇassa hatthinīyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā rūpakatṭho vihareyyan ti. ||6|| aha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitavanasaṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkami, upasaṃkamitvā sonḍāya bhagavato pāṇiyaṃ paribhojaniyaṃ upatṭhāpeti appabaritaṇi ca karoti. aha kho tassa hatthināgassa etad ahosi : ahaṃ kho pubbe ākiṇṇo na phāsu vihāsim hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni e' eva tiṇāni khādīm, obhaggo-bhaggaṇi ca me sākkhābhaṅgaṃ khādīmsu, āvilāni ca pāṇiyāni apāyīm, ogāhantassa ca me otiṇṇassa hatthinīyo kāyaṃ upanighamsantiyo agamāmsu, 'so 'mhi etarabi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi. aha kho bhagavā attano ca pavivekaṃ viditvā tassa ca hatthināgassa cetasā cetoparivitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

evaṃ nāgassa nāgena isādantassa hatthino

sameti cittaṃ cittaṃ yad eko ramati vane 'ti. ||7||4||

aha kho bhagavā Pārileyyake yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad avāsari. tatra sudāṃ bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. aha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno ambhākaṃ anattassa kārukā, imehi ubbālho bhagavā pakkanto, haṇḍa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccutṭheyyāma na añjalikammaṃ sāmīcikkammaṃ kareyyāma na sakkarēyyāma na garukareyyāma na māṇeyyāma na pūjeyyāma upagātānaṃ pi piṇḍapātaṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāṇiyamānā apūjīyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantaṃ vā paśādessantīti. ||1|| aha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccutṭhesuṃ na

añjalikammaṃ sāmīcikkammaṃ akāṃsu na sakkariṃsu na garukariṃsu na mānesuṃ na pūjesuṃ upagatānaṃ pi piṇḍapātaṃ na adāṃsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārupakatā evaṃ āhaṃsu: handa mayaṃ āvuso Sāvattthiṃ ganvā bhagavato santeke imāṃ adhikaraṇaṃ vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsanaṃ samsāmetvā pattacivaraṃ ādāya yena Sāvattthi ten' upasaṅkamimṃsu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā Sāriputto bhagavantaṃ etad avoca: te kira bhanto Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchanti. kathāhaṃ bhante tesu bhikkhūsu paṭipajjāmitī. tena hi tvaṃ Sāriputta yathā dhammo tathā tiṭṭhāhīti. kathāhaṃ bhante jāneyyaṃ dhammaṃ vā adhammaṃ vā 'ti. ||3||

aṭṭhārasahi kho Sāriputta vatthūhi adhammavādi jānītabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dipeti, dhammaṃ adhammo 'ti dipeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatena 'ti d., bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatena 'ti d., anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatena 'ti d., āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatena 'ti d., appaṇṇattaṃ tathāgatena paṇṇattaṃ tathāgatena 'ti d., paṇṇattaṃ tathāgatena appaṇṇattaṃ tathāgatena 'ti d., anāpattiṃ āpattiṃ d., āpattiṃ anāpattiṃ d., lahukaṃ āpattiṃ garukā āpattiṃ d., garukaṃ āpattiṃ lahukā āpattiṃ d., sāvasesaṃ āpattiṃ anavasesaṃ āpattiṃ d., anavasesaṃ āpattiṃ sāvasesaṃ āpattiṃ d., duṭṭhullaṃ āpattiṃ aduṭṭhullaṃ āpattiṃ d., aduṭṭhullaṃ āpattiṃ duṭṭhullaṃ āpattiṃ dipeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādi jānītabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādi jānītabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dipeti, dhammaṃ dhammo 'ti d., avinayaṃ . . . , vinayaṃ . . . , abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitaṃ lapitaṃ tathāgatena . . . , anā-
ciṇṇaṃ tathāgatena . . . , āciṇṇaṃ tathāgatena . . . ,
appaṇṇantaṃ tathāgatena . . . , paṇṇantaṃ tathāgatena . . . ,
āpattiṃ . . . , anāpattiṃ . . . , lahukaṃ āpattiṃ . . . , garu-
kaṃ āpattiṃ . . . , sāvasesaṃ āpattiṃ . . . , anavasesaṃ
āpattiṃ . . . , dutṭhullaṃ āpattiṃ . . . , adutṭhullaṃ āpattiṃ
adutṭhullā āpattitī dīpeti. imehi kho Sāriputta atṭhārasehi
vatthūhi dhammavādi jānītabbo 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho
āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno,
assosi kho āyasmā Mahākotṭhito, assosi kho āyasmā Ma-
hākappino, assosi kho āyasmā Mahācundo, assosi kho
āyasmā Anuruddho, assosi kho āyasmā Revato, assosi
kho āyasmā Upāli, assosi kho āyasmā Anando, assosi kho
āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5.
Read Rāhula instead of Sāriputta) . . . dhammavādi jānī-
tabbo 'ti. ||6||

assosi kho Mahāpajāpati Gotamī: te kira Kosambakā
bhikkhū . . . āgacchantīti. atha kho Mahāpajāpati Gotamī
yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavan-
taṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ tṭhitā kho
Mahāpajāpati Gotamī bhagavantaṃ etad avoca: te kira
bhante . . . paṭipajjāmiti. tena hi tvaṃ Gotamī ubhayattha
dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhī-
kkhū dhammavādino tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca
ādāyaṃ ca rocehi, yaṃ ca kiñci bhikkhunisamghena bhikkhu-
samghato paccāsimsitabbaṃ sabbaṃ taṃ dhammavādito 'va
paccāsimsitabbaṃ ti. ||7|| assosi kho Anāthapiṇḍiko ga-
hapati: te kira Kosambakā bhikkhū . . . āgacchantīti.
atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upa-
saṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekaman-
taṃ nisīdi, ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati
bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjā-
miti. tena hi tvaṃ gahapati ubhayattha dānaṃ dehi, ubha-
yattha dānaṃ datvā ubhayattha dhammaṃ suṇa, ubhayattha
dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam
diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehīti. ||8|| assosi
kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramātā yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmiti. tena hi tam Visākho ubhayattha dānaṃ dehi . . . rocchīti. || 9 ||

atha kho Kosambakā bhikkhū anupubbena yena Sāvatthi tad avasaruṇa. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanākārakā . . . saṃghe adhikaraṇākārakā Sāvattthiṃ anupattā. kathaṃ nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittaṃ senāsanaṃ dātubban ti. sace pana bhante vivittaṃ na hoti kathaṃ paṭipajjitabban ti. tena hi Sāriputta vivittaṃ katvāpi dātubban. na tv evāhaṃ Sāriputta kenaci pariyāyena vuddhatarassa bhikkhuno senāsanaṃ paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante kathaṃ paṭipajjitabban ti. āmisam kho Sāriputta sabbesaṃ samakaṃ bhājetabban ti. || 10 ||

atha kho tassa ukkhittakassa bhikkhuno dhammaṃ ca vinayaṃ ca paccavekkhantassa etad ahosi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammena ukkhitto akuppena ṭhānārahena 'ti. atha kho so ukkhittako bhikkhu yena ukkhittānupattakā bhikkhū ten' upasaṅkami, upasaṅkamitvā ukkhittānupattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . ṭhānārahena. ettha maṃ āyasmanto osārethā 'ti. || 11 || atha kho te ukkhittānupattakā bhikkhū tam ukkhittakam bhikkhum ādāya yena bhagavā ten' upasaṅkaminso, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimso, ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad avocum : ayaṃ bhante ukkhittako bhikkhu evaṃ āhu : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. kathaṃ nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

annukkhitto, dhammikenā kammēna ukkhitto akappena
 tñānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhuṃ
 osārethā 'ti. ||12|| attha kho te ukkhittānuvattakā bhikkhū
 taṃ ukkhittakaṃ bhikkhuṃ osāretvā yena ukkhepakā bhī-
 kkhū ten' upasamkamimisu, upasamkamitvā ukkhepake
 bhikkhū etad avocum : yasmim āvuso vatthusmim ahosi
 saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo
 saṃgharāji saṃghavavattānaṃ saṃghanānākaraṇaṃ so eso
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa
 mayaṃ āvuso tassa vatthusā vūpasamāya saṃghasāmaggiṃ
 karomā 'ti. attha kho te ukkhepakā bhikkhū yena bhagavā
 ten' upasamkamimisu, upasamkamitvā bhagavantaṃ abhivā-
 detvā ekamantaṃ nisidimsu, ekamantaṃ nisinnā kho te
 bhikkhū bhagavantaṃ etad avocum : te bhante ukkhittā-
 nuvattakā bhikkhū evaṃ āhamsu : yasmim āvuso vatthus-
 mim ahosi . . . saṃghasāmaggiṃ karomā 'ti. kathaṃ nu
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhī-
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca
 tena hi bhikkhave saṃgho tassa vatthusā vūpasamāya
 saṃghasāmaggiṃ karotu. evaṃ ca pana bhikkhave
 kātābbā, sabbeh' eva ekajjhaṃ sannipatitabbaṃ gilānehi ca
 agilānehi ca, na kehi ci chando dātabbo. sannipatitvā vyattena
 bhikkhunaṃ paṭibaleṇa saṃgho āpetabbo : supātu me bhante
 saṃgho. yasmim vatthusmim ahosi saṃghassa bhaṇḍanaṃ
 kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃgha-
 vavattānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno
 ca ukkhitto ca passi ca osārito ca. yadi saṃghassa
 pattakallaṃ saṃgho tassa vatthusā vūpasamāya saṃgha-
 sāmaggīṃ kareyya. esā ñatti. supātu me bhante saṃgho.
 yasmim vatthusmim . . . osārito ca. saṃgho tassa
 vatthusā vūpasamāya saṃghasāmaggiṃ karoti. yassa-
 yasmato khamati tassa vatthusā vūpasamāya saṃghasā-
 maggiyā karaṇaṃ so tuṇh' assa, yassa na khamati so
 bhāseyya. katā saṃghena tassa vatthusā vūpasamāya
 saṃghasāmaggi nihatā saṃgharāji nihato saṃghabhedo.
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 tāvad eva uposatho kātabbo pātimokkhaṃ uddisitaṃ ti.
 ||14|| 5

atha kho āyasmā Upāli yena bhagavā ten' upasaṅkami,
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi,
ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad
avoca : yasmim bhante vatthusmim hoti saṅghassa bhaṇḍa-
naṃ . . . saṅghanānākaraṇaṃ, saṅgho taṃ vatthum
avinicchinivā amūlā mūlaṃ gantvā saṅghasāmaggiṃ ka-
roti, dhammikā nu kho sā bhante saṅghasāmaggiṃ. yas-
mim Upāli vatthusmim hoti . . . saṅgho taṃ vatthum
avinicchinivā amūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti,
adhammikā sā Upāli saṅghasāmaggiṃ. yasmim pana bhante
vatthusmim hoti . . . saṅgho taṃ vatthum vinicchinivā
mūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti, dhammikā nu
kho sā bhante saṅghasāmaggiṃ. yasmim Upāli vatthusmim
hoti . . . saṅgho taṃ vatthum vinicchinivā mūlā mūlaṃ
gantvā saṅghasāmaggiṃ karoti, dhammikā sā Upāli saṅgha-
sāmaggiṃ. ||1||

kati nu kho bhante saṅghasāmaggiyo 'ti. dve 'mā Upāli
saṅghasāmaggiyo. atth' Upāli saṅghasāmaggi atthāpetā
vyañjanupetā, atth' Upāli saṅghasāmaggi atthupetā ca vyañ-
janupetā ca. katamā ca Upāli saṅghasāmaggi atthāpetā
vyañjanupetā. yasmim Upāli vatthusmim hoti saṅghassa
bhaṇḍanaṃ . . . saṅghanānākaraṇaṃ, saṅgho taṃ vatthum
avinicchinivā amūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti.
ayaṃ vuccati Upāli saṅghasāmaggi atthāpetā vyañjanupetā.
katamā ca Upāli saṅghasāmaggi atthupetā ca vyañjanupetā
ca. yasmim Upāli vatthusmim hoti saṅghassa bhaṇḍanaṃ
. . . saṅghanānākaraṇaṃ, saṅgho taṃ vatthum vinicchi-
nivitvā mūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti. ayaṃ
vuccati Upāli saṅghasāmaggi atthupetā ca vyañjanupetā ca.
imā kho Upāli dve saṅghasāmaggiyo ti. ||2||

atha kho āyasmā Upāli utthāyāsanaṃ ekamsaṃ uttarāsaṇ-
gaṃ karitvā yena bhagavā ten' añjalim paṇāmetvā bhaga-
vantam gāthāya ajjhabhāsi :

saṅghassa kiccesu ca mantanāsu ca atthesu jātesu viniccha-
yesu ca

kathampakāro idha naro mahatthiko bhikkhu katham
hoti idha paggahāraho 'ti.]

anānuvajjo paṭhamena sīlato avekkhitācāro susamvutindriyo,

paccatthikā na upavadanti dhammato, na hi 'ssa tam hoti vadeyyum yena nam.

so tādiso sīlavisuddhiyā t̥hito visārado hoti visayha bhāsati,

na cchambhati parisagato na vedhati, attham na hāpeti anuyyutam bhāṇam,

tath' eva pañham parisāsu pucchito na c' eva pajjhāyati na mañku hoti.

so kālāgataṃ vyākaraṇārahamaṃ vaco rañjati viññūparisaṃ vicakkhaṇo,

sagāro voḍḍhataresu bhikkhusu ācerakambhī ca sako visārado,

alam pametam, paguno kathetave, paccatthikānaṃ ca
5 viruddhikovidō,

paccatthikā yena vajanti niggamaṃ mahājano paññāpanaṃ ca gacchati,

sakaṃ ca ādāyamaṃ ayam na rīṇcati vyākaraṇapañham anupaghātikam,

dūteyyakammesaṃ alam samuggahe samghassa kieccesu ca āhamaṃ yathā,

karuṇvaco bhikkhugaṇena pesito aham karomāmi na tena maññati,

āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca vuṭṭhāti,

ete vibhaṅgā ubhayassa sāgatā, āpattivuṭṭhānapadassa kovidō,

nissāraṇam gacchati yāni cācaram, nissārito hoti yathā ca vatthunā,

osāraṇam tapvusitassa jantuno etam pi jānāti vibhaṅga-kovidō,

sagāro voḍḍhataresu bhikkhusu navesu thesesu ca majjhimesu ca,

mahājānaṃ attamacaro 'dha paṇḍito, so tādiso bhikkhu
10 idha paggaḥāro 'ti. [3] 6]

Kosambakkhandhako dasamo.

tassa uddānam :

Kosambiyam jinavaro, vivād' āpattidassane,
 ukkhipeyya yasmim tasmim, tassa yāpatti desaye. |
 anto simāyam, tatth' eva, pañc' ekañ c' eva, sampadā,
 Pārileyyā ca, Sāvatthi, Sāriputto ca, Kolito, |
 Mahākassapa-Kaccāno, Koṭṭhito, Kappinena ca,
 Mahācundo ca, Anuruddho, Revato, Upālivhayo, |
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapiṇḍiko, Visākhā
 Migāramātā ca,

senāsanaṃ vivittaṃ ca, āmisaṃ samakam pi ca, |
 na kena chando dātabbo, Upāli paripucchito,
 5 anupavajji visilena, sāmaggi jinasāsane 'ti.

MAHĀVAGGAṀ SAMATTAM.

VARIOUS READINGS.

A: India Office MS. of the Phayre Collection (Burmese writing).

B: MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing).

C: MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D: BUDDHAGHOSA'S *Aṭṭhakathā*; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E: The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

I.

1. 1, vimuttisukham paṭisaṃvedi ACE, vimuttisukhapāṭi-saṃvedi BD. Comp. *Jātaka*, i. p. 77, 80, ed. Fausbøll.— 2, jarāmarapaṣokap° C at both places.— 3, yadā have ABCE, yadā bhava D. —jhāyino B. —brahmapassa AC. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, AC have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarāmarapaṣokap°.— 5, jhāyino

corrected to *jhāyato* B. — *pavediti* corrected to *avediti* B. — 6, C reads again at both places *jarāmaraṇasokap*°. — 7, *obhāsayam* ant° ABC. Comp. the note of M. Senart on Kacc. i. 4, 5. — 2. 1, *samādhi utthahitvā* B. — *vimuttisukhap*° D, *vimuttisukhaṃ* p° ABCE. — 2, *huhukajātiko* A, *huhupkaj*° BCDE. Buddhaghosa: so kira diṭṭhamaṅgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasmā huhuṇikajātiko 'ti vuccati. huhukkajātiko ti pi paṭhanti. — *brahmapakāraṇā* A, *brāhmapakāraṇā* B, *brahmapakara* C. — 3, *yatatto* ACDE, *yuttatto* B. — *brāhmapavādaṃ* B. — 3. 1, *samādhi utthahitvā* B. — *Ajapālanigrodharukkhamūlā* A, °*nigrodhamūle* B, °*nigrodhamūlā* C. — *Muñjalindarukkhamūle* A, *Mucalindamūle* B, *Muñcalindamūle* C. — *vimuttisukhaṃ* p° AC. — 2, *sattāhavattalikā* ABC, *sattāhavaddalikā* D, *sattāhavaddalikā* E. Comp. Jātaka i. p. 80. — °*duddini* AB, °*duṭṭini* C, °*duddini* DE. — 3, *viddhaṃ* ACDE, *visuddhaṃ* B. — *pañjaliko* C. — 4, *asmiṃmānassa vinayo* B. — 4. 1, *samādhi utthi*° B. — *vimuttisukhaṃ* p° AC. — 2, *taṃ deṣaṃ gantukāma addh*° C. — *gacchata bhagavantam* B. — 5, *onitapattapāni* ABC. — *te* ca BC. — 5. 1, *samādhi v*° B. — 2, *ālayapamuditā* and *ālayapamuditāya* A, *ālayasamuditā* and °*pamuditāya* B, °*samuditā* and °*samuditāya* C, *ālayesu sutthu muditā* 'ti *ālayasammuditā* DE. In § 8, 9, B reads °*samuditā* and °*samuditāya*, C °*samuditā*, °*samudditā* and °*samuditāya*, °*samudditāya*. — *duddasaṃ* A, *sududdasaṃ* BC. In § 8, 9, B reads *duddasaṃ*, and thus reads C in § 9, but *sududdasaṃ* in § 8. — 3, *apissa* AB, *api sudaṃ* C. — *susambuddho* AC. In § 8 C reads *susampuddho*, § 9 *susambuddho*. — *paṭisotagāmi* corrected to °*gāmiṃ* C, *paṭisotegāmiṃ* ti D, *paṭisotagāmiṃ* ti E. — *dakkhinti* D, *dakkhanti* ABCE. — 4, *vata bho* at both places BC, *vata so* at both places A; comp. Jātaka i. p. 81. — 6, *bhummiyaṃ nih*° C. — 7, *avekkhasu* AE, *āvekkhasu* B, *apekkh*° CD. In § 9, 10, C reads *avekkh*. — *dhīra* corrected to *vīra* B. — 8, *apisu taṃ Brahme* B, *api sudaṃ me Brahme* C; A omits this passage. — 11, °*posini* all MSS. — *accuggamma* ACE, *ajjugg*° B, *abbhuggamma* D, comp. Lal. Vist. p. 520 ed. Calc., where I propose to read *udakātyndgatāni*. — 6. 3, 4, *Udako*, *Udakassa* AC, *Uddako*, *Uddakassa* B. Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāsinam A D, Kāsinam C, Kāsiyam B, Kāsinam or Kāsinam E.—andhibhūtaṣmi A C.—āhañhi A E, ahañhi B, āhañci C, ahañhi D.—amatadandubhīti D (not E). 9, yathā pi kho B.—hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya D E.—okampetvā A C, okappetvā (“sisam cāletvā” D E) B D E.—10, āvaḍḍho bāhullāyā ti D.—paccupathāpetabbo A B, paccuṭṭhāpetabbo C.—11, apissu A B, api sudam C.—12, samudācarittha C.—The Jātaka Atthakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.—13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C.—13, uttarimanussadhammam C, °mmā A B.—bāhuliko A C, bahulikato B.—uttarim manussadhammā A, uttarimanussadhammam B C.—15, uttarim manussadhammā A, uttarimanussadhammā B, uttarimanussadhammam C; the same at both places.—16, me tumhe B.—abblāsitam A, abblāvitam D, bhāsitam B E. The comment explains the word: vākya-nādan ti.—asakkhi kho A, asanṭhiko corrected to asakkhi kho C, asakkhī ko (or: as° to?) B, as° vo D.—puna sussisusu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussāsisusu.—17, atthakil° B.—20, °nandini A B C. 27, paccanñāsi A B C.—28, paccanñāsi A C.—29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.—30, ca pana bhagavatā C.—evam A C, etam B.—31, devānubhāvan ti B C.—Aññākaṇḍaṇṇo (at the first place) B. The Jāt. Atthav. (i. p. 82) and the Dhammap. Atth. (p. 119, 125) read Aññākaṇḍaṇṇa, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakaṇḍiṇya.—32, C almost constantly reads svākhyāto.—tassa āyasmato Koṇḍaṇṇassa A. 35, nīhārabhatto iminā nīhārena C, nīhārabhatto A, iminā hārena B.—B inserts nīhārabhatte, which is corrected to °bhatto, before tayo.—39, vedanā bhikkhave anattā C.—labbhettha ca vedanāyam A.—na ca labbhati vedanāyam A B. 41, viññānam bhikkhave anattam C.—42, kalla nu kho tam C.—43, kalam nu kho tam C.—46, evam ayaṃ A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the *Anattalakkhaṇasutta* as well as of the *Cūṭarāhulovāda* (Berlin MS. of the *Suttasaṃgaha*). Comp. also i. 21. 4.—7. 1, *heṭṭhā pāsādaṃ* A, *h° pāsādā* B, *h° pasādā* corrected to *h° pasādaṃ* C. —*pi niddā okkami* A, *pi pacchā niddaṃ okkami* C, *pi niddā okkamati parijanassāpi pacchā niddaṃ okkami* B.—2, *mudigaṃ* A, *mudigaṃ* C. —*vīkesikaṃ* A, *vikkhesikaṃ* C, *vikkhesitaṃ* B. —*vikkhelikaṃ* A C, *vikkhelikaṃ* B. —*aññā vipṭṭhapantiyo* C. —*saṇṭhāti* C. —*idaṃ upaddutaṃ* A. —*idaṃ upasaṇṭhaṃ* A.—3, *abhirūhitvā* B.—6, *dukkhasamudayaṃ nirodhamaggaṃ* B. The same reading constantly occurs in this MS.—7, *cataddisā* A, *catudisā* C, *catusu disā* B.—8, AB omit *idha nisinno*. —9, *api nu bhante* A C. —10, *dakkhintīti* B, *dakkhantīti* A C. The former spelling generally prevails in the Ceylonese MSS.; the latter one in those brought from Burmah. —so *ca loke* C.—11, *vimucci* C, *vimuceati* A, *vimuttaṃ* B.—14, *lābhā* AB, *sulābhā* C. —*suladdhaṃ* A, *suladdhaṃ lābhā* B, *lābhisuladdhaṃ* C. —*ajjatanāya* A C, *ajja svātanāya* B.—8. 3, *tā ca loke* AB, *tā ca kho loke* C.—9. 2, *ime me bhante* A, *ima bhante* B, *ime ca kho bhante* C.—10. 1 and 2, *janapadā* ABC. Probably we ought to read *janapade*, comp. *Bārāṇasīyaṃ seṭṭhānuseṭṭhīnaṃ*, in the preceding chapter.—2, *imo me bhante* A C, *ime bhante* B.—4, *sā tesāṃ* A, *sāva t°* C, *yāva t°* B.—11. 1, *muttāhaṃ* AB, *muttānaṃ* C. —*manussa* constantly C. —*mā ekena maggena* C. —*agamittha* A C, *agamattha* D, *āgame* corrected to *āgamatta* B. —*ahaṃ hi bhikkhave* B. —*Senānigamo* corrected to *Senāninigamo* B, *Senanigamo* A, *Senonigamo* C.—2, *bandhosi* ABC. —*mahābandhanabandho* A, *Mārabandhanabaddho* corrected to *mahāb°* C, *Mārabandhanabandho* B. —*muttohaṃ* B. —*mahābandhanamutto* A, *Mārabandh°* B, *Mārabandh°* corrected to *mahāb°* C. —*nīhato* B. —*bādhayissāmi* ABC; the true reading apparently is *bandhayissāmi*.—12. 3, *pabbājetuṃ upasampādetuṃ ti* A, *pabbājetha upasampādetha* B, and thus reads C, where it is corrected thus: *pabbājetu upasampādetuṃ*. D: *pabbājethā tiādimhi*.—4, *gacchāmi* C, *gacchāmi* AB.—13. 1, *vuṭṭhavasso* C.—2, *bandhosi* AB, *baddhosi* corrected to *bandhosi* C. —*Mārapāsena* AB, *Māra-*

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho BC. —muttāham AC, muttohi B. —Mārapāseṇa AB, Mārapāsehi C. —Mārabāndhanasmutto C.— 14. 1, tasmim yeva vanasaṇḍe A, tasmim van° B, tasmī ca van° C. —ekassa pana pajāpati B. —nāhoti AB, nāhosi C. —ānītā hoti B.— 2, paricārimhā AB. —nāhoti B.— 3, tam kāraṇam kiṃ B. —ye mayam instead of yam mayam all three MSS.— 5, sā va AC, yā ca B.— 15. 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum and garum almost constantly C. —api caṇḍ° C. —vihedhesīti constantly AC. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). — 3, pariyādeyyan ti AB, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhībhavoyya vā vināseyya vā. — 4, abhisamkharitvā AC, °kharitvā B. It ought to be corrected: abhisamkharōtvā, comp. i. 7. 8. —nāge AB, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭṭhiyati (viheṭṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyāditvā B.— 6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca BC. —vibodhesīti AC. —nam AC, tam B. —disvāna C. —sumānaso C, sumanaso A, suppasunnamanaso B. —agyāgāre B. —vihedhiyattī C.— 7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohitikā. —kāye A, kāyena B, rūpakāye C.— 16. 1, upasamkami AB, upasamgami C instead of upasamkamimsu. —pi nāma mahanto B.— 2, upasamkami AC. —pi nāma mahantā B.— 17. 1, vannānipabbhāhi B.— 2, vaṇṇānīpabbhāhi B.— 18. 1, vannātipabbhāhi B.— 2, vannātipabbhāhi B.— 19. 4, akāsīti AB, akāsīti C.— 20. 1, mahatī all three MSS., instead of mahatim (the same in § 2, 4 and 5).— 2, A inserts pamsukulam before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā AB, adhivathā C (the same in § 5). —C inserts pamsukulam before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhittā A.— 5, A inserts pamsukulam before ālambitvā. —āharahattho AC, arahanto B.— 6, tvaṃ gaccha B.— 9, idam kho pana

Kassapa B.— 11, sugandhikam A, gandhasampannan ti B, gandhasampannam rasasampannam C. —BC omit sace ākañkhasi . . . tvaṃ yeva taṃ gaṇhā ti. —yeva taṃ A (at both places); comp. § 9.— 12, aggim A, aggi BC. —sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC. —aggim A, aggi BC. —ujjalitum all three MSS. —aggim A, aggi BC. —ujjalitum B. —aggim ti AB, aggi ti C. —ujjalimsu all three MSS., instead of ujjaliyimsu? —aggi BC, aggim A. —ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim AB, aggi C. —aggim A, aggi BC. —aggim A, aggi BC. —vijjhāpēyyanta B (at both places). —aggim ti AB, aggi ti C. —aggim A, aggi BC. —vijjhāyissati AB, vijjāyissati C.— 15, Nerañjarāya A, °yaṃ BC. —B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B. —abhinimmi A, abhinimmi C, abhinīyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandā mukhiyo nimmitā ti AB, yathā pañcannattāni mandā mukhisatāni abhinimmitā ti C. —mahāmand° AC, tāva bahu mahāmand° B.— 16, vassī AB, pāvassī C. —vulho AC, vuyho B. —idan nu tvaṃ B, idha nu tvaṃ A, idhaṃ (corrected to idha) nu tvaṃ C. —ayam ahamim A, ayam ahami C, ahami āham ahami B. —pavāhissati A, pussahissati B, ppavāhissati C. —na tv eva kho tvaṃ A.— 18, cīrapaṭṭikā A, cīrapaṭṭikā C, cīrapaṭṭikā B. DE: cīrapaṭṭikā ti cīrapaṭṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS. —C omits saddhim.— 24, aggi C; AB omit the word.— 21. 1, tena carikam p° C, tena pakkāmi AB. —akkhup ādittam bhikkhave sabbam ādittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°. — 4, passam AC, mayam B. —vimuttasmiṃ vimuttamhi A, vimuttasmiṃ pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggim AB, aggi C. —kissako AC, kisako BD. —kāmitthiyo AC, kāmitthiyo BDE. —yaññā all MSS., yaññaṃ Jātaka i. p. 83. —cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C. —yaññā ABC. —DE: ete rūpādiko kāmo itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C. —A omits avoca. —rasesu ca B. —ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikaṃ ABC, anupadhinaṃ D. —anaññatābhāvi (°bhāvi C) ABC. DE: jātijarāmaraṇānaṃ abhāvena anaññatābhāviṃ (°bhāvi corrected to °bhāviṃ E). — 8, ekaṃ nahutaṃ B. — 11, dakkhanti A, dakkhinti B, dakkhantiti C. — 13, giyaṃāno A, gāy° B, bhāsamāno C. — siṅginikkhasuvanno ABC constantly; DE: siṅginikkhasuvanno ti siṅgisuvannanikkhena samānavanno. The Jāt. Atthakathā (i. p. 84) reads: °savanno. — After the third stanza B inserts a fourth one: santo santehi (sic) purāṇajāṭilehi . . . pāvīsi bhagavā. — dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. — dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. — °parivārako AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhī BD and the Jāt. Atth. In E the reading is illegible. — suddho AC, buddho B and the Jāt. Atth. — 16, avidūre ABC (the same § 17), instead of atidūre? — appakinnam BCD, abbokinnam A, appākinnam E. — appanighosaṃ AC (the same § 17). — vijanavādan ti pi pāṭho . . . vijanapātan ti pi pāṭho DE. — 17, abbokinnam A, appokinnam C, appakinnam B. — 23. 1, so itarassa āropetu ti C, so ārocetā ti ABD. — 2, arahattamaggasamāpannā vā A, °maggam vā sammāpannā C, °maggapaṭipanno vā B. — 5, paecavyattā A, paecabyāthā B, paecabyatā C, paecabyathā E, paecavyathā corrected to °vyāthā D. The comment says: pati-ava-pabba-īdhātu, tthavibhatti . . . patividdhattha tumhe, pattam tam tumhehiti attho. — paramasokaṃ C. — abbhūtitaṃ A, abantitaṃ B, apbhutitaṃ C, abbhutitaṃ and abbhātitaṃ D, abbhātitaṃ E. — 6, kacci no AB, kiñci nu C. — adhigatamhiti C. — adhigatoṣīti C. — 7, arahattamaggasamāpannā vā A, °maggam vā sammāpannā BC. — 10, paecavyattā A, °byatā C, °byāthā B. — paramasokaṃ C. — abbhūtitaṃ A, abbhātitaṃ BC. — 24. 1, apalokāma ABC, instead of apalokayāma or °kema. — 3, uḥhalohitaṃ B. — dve sahāyā B. — Kolito ca Up° B. — Veluvane B. — aṭṭha nesam B. — Kolito ca Up° B. — 6, atha kho te tumhe im° g° paṭicodetha C. — 7, niyamānānaṃ C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°). — 6, dupposatāya AB, duppositāya C. — asantutthitāya A, asantutthatāya B, asantutthiyā C. — samganikāya AC, asallekhatāya B. — suposatāya A, supposatā B, supositāya C. — appiechassa BC, appiechatāya A. — 10, Instead of samharitabbam, samharantena, etc., the MSS (also those of the comment) frequently read samgharitabbam, etc. — ussādetvā D (not E). — 15, I am not sure about the spelling and the derivation of kavātapittam; the MSS. read °pittam and °piṭham. D: kavātapīṭhan ti kavātañ ca piṭhasamghātāñ ca. E: kavātapittan ti k° ca piṭhasamghātāñ ca. The last word is spelt piṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219. — 15, apassenaph° A, aphassenaph° BC. — B omits nīharitvā (after sallakkhetvā). — gerukap° C, gerūkap° A, garum p° B. — colakam B (at both places). — parippositvā C, paripposetvā B, paribbositvā A. — 16, apassenaph° AC, aphassenaph° B. — 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāsāpetabbo. — Instead of vassa BC often read tassa. — 21, nissayam B. The Burmese MSS. ordinarily read niyassam or niyassam. — 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. — kariyethāti AC, kariyeyyā ti B. — The MSS. have rajanam as well as rajanā; the former is the correct reading. — paciyeṭhāti AC, phatiyeyyā ti B. — rajeyeyyā ti B — rajentena B. — 24, chedātabbā AB, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) — upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C. — 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C. — 11, The MSS. have rajanam as well as rajanā, see ch. 25. 23. — rajitabbam A, rajet° BC. — rajantena ACE, rajent° B. — rajotabbam AB, rajit° C. — upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo. — 27. 2, mā yittha B. — upaṭṭhāpetabbo B. — 3, anujānāmi bh° panāmitena khamāpetun ti B. — 28. 1, kiso hoti A, k° ahosi BC. — sandhatagatto A constantly. — ko nu kho bhikkhave C, ko bh° A, ko nu kho B. — imam kho bhante B. — 3, saraṇāgamanehi BC, °ṇaga-manehi AE. — tāham C, tam A, ham corrected to nāham B. — upasampadam dātum BC, upasampādetum A. — 29. 1, upasampanṇassa samanantarā D (not E). — evamrūpaṃ C. —

āyasmante A C, āyasmato B. — upasampādittthāti A C, upasampadatthāti B. — **30.** 2, khiyattha A C, nikkhiyittha B. — no ce me A, no me ce C, no ce B. — 4, tattha te tayā yāv° B at the first, second, and fourth place. — nimantanabhaddam C. — **31.** 1, paṭikaccheva A C, paṭigaccheva B (at both places). — abhirameyyam svāham A, °yyā vāham B, °yya C. — jegucchāmi nissayā paṭikulyā ti B. — 2, B omits tivaggena pi. — 4, kaccī tvaṃ app° A, kacci (kiccī C) ttha app° B C. — app° ca mayam C. — 5, tattha ayam pana C — hotiti B C, ahoṣiti A. — tvaṃ kho mogh° C. — añam ovaditum añam an° C. — 6, paṭivanto A C constantly. — upasamkamī B. — **32.** 1, pakkamantesu B. — anācariyā A. — 2, vassāmi B constantly. — 3, upaṭṭhātabbo C, upaṭṭhāpetabbo A B. Comp. i. 25. 24. — **33.** 1, uppejjiyethā ti A, uppajjeyyāthā ti B, upajjiyethā ti C. — upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo. — **35.** 1, nissayam denti B C, n° dassanti A, instead of n° dassanti? — The end of this chapter is again specified by the MSS. as the end of the 6th Bhūnavāra, the same having been the case with regard to chapter 33. The subscription "ācariyavattam," which belongs to ch. 32, is also repeated here. — **36.** 1, cha yimhā A, cha yimā C, cha himā B. — samodhāmagato B. — 4, 5, param asekhena °kkbandhena B constantly. — 12, ādibrahmacariyakāya A C, ādibrahmacariyakāya B, ādibrahmacariyikāyā ti D, ādibrahmacarikāyā ti E. — Buddhagh. explains vivecetum, without mentioning vivecāpetum. — 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkāya C. — 14, vitthārena na C, na vitthārena A, vitthārena B. — na suvibhattāni na sup° na suvin° C; na is omitted at the three places in A B; DE: ubhayāni kho pan' assa pāt° vitth° sv° hontti . . na suvibhattāniti . . na na sup° ti . . suvinicchitāni. — supavattini OE, suppavattini A B, suppavattī[tī] D. — suttaso A E, suttato B C D. The reading of B C D, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13. — 15, suppavattini C, suppavattitāni B; A omits this word. — suttaso A, suttato B C. — **37.** 3, param asekhena °kkhandhena B constantly. — 4, Both readings, asekhena °kkhandhena and asekhē °kkhandhe, occur in B at various places. — 11, ādibrahmacariyakāya A,

°cāriyikāya B, °cariyikāya C. —vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vive-
cetum vivecāpetum. — 12, ādibrahmacariyakāya A, °cāri-
kāya B, °cariyikāya C. — 13, na ubhayāni . . pāt° vitthārena
AC, ubhayāni . . pāt° vitth° B. —na suvibh° na sup° na
suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppa-
vattini A, suppavattāni B, supavattini C. —suttaso A, suddato
BC. — 14, suppavattini AC, suppavattāni B. —suttaso A,
suddato AC. In the subscription this chapter, though it
contains only 14 chakka, is specified as "chakkaṃ soḷasa-
vāraṃ." — 38. 1, so āgato na upasampādetabbo AB, so puna
pacchāgaṃtvā bhikkhu upasampadaṃ yācanto so āgato na
upas° C. —yo so bhikkhave AB, yo bh° añño pi C. — 3, tena
bhikkhave B, tena kho bh° AC. —A omits itthannāmo. — 5,
gāmaṃ piṇḍāya pavisati D (not E). —vesiyag° BCDE,
vesiyāg° A. —vidhavāg° AC, vidhavag° B. — 6, kikkaraṇiyāni
C. — 7, idaṃ vuccati bhikkhave B. —saṃghātanikaṃ AB,
saṃghātanīyaṃ C, saṃghātanīyaṃ, in the explanation
saṃghātanikaṃ D, saṃghātanīyaṃ, in the explanation
saṃghātanikaṃ E. —evaṃ an° kho ACE; BD omit kho. —
8, vesiyāg° AB, vesig° C. —vidhavāg° ABC. — 9, kikkara-
ṇiyāni C. — 10, saṃghātanīyaṃ A, saṃghātanīya C, °nīkaṃ
B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C. —
11, upajjhāyassa mūl° B (not DE). —āvenīyaṃ AE, āvepi-
yaṃ D, bhāvenīyaṃ C, āvenikaṃ B. — 39. 1, khoyyo A,
veyyo B, khayyā C. —upaṭṭhāpetabbo (at both places) B. —
khoyyo A, veyyo B, khayyo C. — 4, aññ° pi puriso C. —khoyyo
A, veyyo B, khayyo C. —khoyyo A khayyo C; B omits the
entire passage from sabbaṃ sāp° to nāhaṃ a° tik° ti. — 5,
soṃhi AB, sohaṃ C. —bhaddantā C, bhaddantā A, bhikkhu
B. —ayyā AC, ayyo B. —pabbājeyyaṃ ti all three MSS. —
40. 1, uccinathāti ADE, uccinathā ti B, uccinnathati C. —
2, yuddhātīn° C. —pāpañ ca kammaṃ karoma B. —dhamma-
vādino B. —B omits samac° brahmac°. —sammacārino A,
samac° C. —saccav° brahmacārīno sīl° B. — 3, kin ti nu kho
B. —B omits sāmi. —rājabhate pabbājeyyantiti B. —vohārake
B. —chedetabbaṃ AC, chedetabbaṃ B, cheditabbaṃ ti E. —
anusāsakassa B. — 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammaṃ katvā C. —bandho all three MSS. —so tam karam C.— 2, haṃemāti B. —abhayūvarā AD, abhayuvurā BC.— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhanīyā passitvā AC, dhatiyā tam passitvā B. dhanīyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayaṃ so AC yo B (omitting aham). —nesamāti B. — **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —C omits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dāra-kasaddo ti A, dāra-kassa saddo ti BC.— 6, visativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, uttēcetun ti A, upaṭṭhāpetun ti B, uddoyetun ti C. —kākutṭepakaṃ AE, °uttēpakaṃ B, °uddevakaṃ C, kākudēpatan ti corrected to kākutṭepakan ti D. The comment explains this word as follows: yo vāmahatthena laṭṭhi (sic D, yaṭṭhi E) gahetvā nisinnu sakkoti āgatāgate kāke utṭhāpetvā purato nikkhittam bhattam bhuñjitum ayaṃ k° nāma.— **53.** 1, ābundarikā AC, āhunnākirakā or āhuntaṭkirakā B. —B omits na (before ime-sam) — 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunivā A, paṭissutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, āpāpur° C.— 3, ittharo B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu AC, āgacchassu B.— 3, ohāretvā B. —acchādapetvā A, °detvā BC.— 4, anavajjam tad eva yacāmiti C. —bhavati A, bhaga-vatī C, bhagavatī B.— **55.** 1, bhagavatā sikkhāpodam pañña-ttam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathaṇ (corr. to katthaṇ) ca C. —jātarūparaja-tapaṭigg° veramaṇitī B.— **57.** 1, bhikkhū akkosati A, bhi-kkhupaṃ akk° B, bhikkhūnaṃ akk° C.— 3, mukhadvārikaṃ, mukhadvāriko AC, mukhadvāraṃ, °dvāragatam, °dvārako B. —B omits etha bhante (before bhattam). —bhaddantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalāḷenti, apalāḷetabbā, apalāḷeyya AC, apalāl° B. —añā-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesaṃ na p° A, imesaṃ p° B, imesaṃ pana paṇḍakā (the last word is corrected to upaṇḍakā) C.—ta paṇḍake C.—sabbe abr° B.—tesaṃ hatthibhaṇḍānaṃ A.— **62.** 1, porāṇak° C constantly.— ahaṃ nu kho B.—phātūṃ k° A, bātik° C, phātik° DE, phāvaro vā kātūṃ B.—ime hi kho B.—nāsetabbo ti titthiyap° AB.— **63.** 1, aṭṭiyati ABCE, aṭṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B.—pabujjhivā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvaṃ C.—aṭṭh° pi p° C.—upavassa AC, upavassatha B.—pavattiyamāno B.—katvā A, kamitvā B, karitvā C.— 5, methu-nadhammaṃ A.—okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yaṃ pana pāliyaṃ sacāca (sacāva D) mayan ti vuttaṃ, tassa sace mayan ti ayam eva attho. sace 'ti hi vattaṃ ettha sacāca (sacāva D) iti ayaṃ nipāto vutto. sace ca (sace va D) ice eva vā pāṭho. tattha sace 'ti sambhāvanattho nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho.—gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti saṃgh° A.—nas° ti lohitapp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acivaraṃ C.—naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, gaḷagaṇṭhūṃ A, gaḷagaṇṭhikaṃ C, gaḷagaṇṭhikaṃ B, gaḷagaṇṭhiti DE.—sipari C, sipari A, sipadaṃ B. sipaditi D, sipariti E.—parisadūsaṇaṃ A, °dūsakaṃ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajji vā alajji vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B.—vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu.—BC omit yāciyamānena. Buddhaghosa mentions this word.— 4, araṇṇakena all three MSS.—sallakkhantena AC, °kkhantena corrected to °kkhantena B.—anissitena vasitūṃ B.—A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read *anusāvessati*, *anusāvetum*, etc., instead of *anussāvessati*, etc.—**75.** 1, *gabbh° upas° ahosi* AB, — *gabbh° upasampanno upasampanno nu kho* A. — *mhi no upas°* B.—**76.** 1, *taesa antar°* AC, *terasa ant°* B.— 2, *vitthāyanti* is explained in the *Aṭṭhakathā* thus: *vitthaddhagattā honti*. — 5, *attanā vā att°* (at the first place) AB; *attanā va att°* C, which perhaps is right. — 6, *kathañ ca pana parena paro* A.— 7, *suñāsi* AC, *sunāsi* B.— 9, *supāsi* ABC.—**77.** 1, *nissaya ācikkhitabbāni* (corrected to °bbāti) B, n° *ācikkhitabbā* AC. After these words AC insert: *cattāri ca akaraṇīyāni ācikkhitabbānīti*.—**78.** 1, *ekako va āgacchanto* A. — *agamāsi* AB, *āgamāsi* C.— 3, *nāma puriso paṇḍupalāso* B. — *haritattāya* ACDE, *haritattāya* B.— 4, *puṭhusilā* all MSS. BUDDHAGHOSA: *puṭhusilā ti mahāsīlā*.— 5, *mattakacchinno* AC.—**79.** 1, *passissāmīti* (at both places) A.— 2, *passasi* A, *passese* C, *paṭikarohiti* B. — *passati* AC, *paṭikaroti* B (at both places). — B omits *puna*.— 4, *paṭinissajjehi* A, *paṭinissajjessasi* C, *na paṭinissajjissasi* B. I believe that we should read *paṭinissajjāhi*.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, *mahantesu* B. — *niggahānaṃ ca pāpicche* A, *niggahānaṃ ca pāpiccho* BC. We ought to correct: *niggahe ca pāpicchānaṃ*, or *pāpicchānaṃ ca niggahe*.— 5, *paṃuttīhanicca suttante* B.— 6, *saṃgāhanā h°* A, *saṃghāhanā h°* C, *saṃganāṇgetu* B. *saṃgahapahetu°*— 7, *vatthum* A. — *āpattim* A. — *dukkaraṃ asaṃsesetum* B. — *naṃ* B.— 9, *Bhaddīyo Vappo* B.— 10, *vatthu* B. — *Mārehi°* (instead of *Māro pi*). — 11, *pāripupphañ ca āhari* AC.— 13, *paṇāmanā* A, *paṇāmetum* C, *panamanā* B.— 16, Instead of *eko* I think we ought to read *bhaṭo*.— 18, *vatthumhi* A, *vatthusmim* B, *vatthusmi* C. *vatthum°* — *apaḷālena* B, *apaḷālana* AC.— 23, *andhamugabadh°* A, *jarāndhamughabadh°* B, *ejjandhamugapadh°* C. After this word A inserts *ca*.— 25, *vivadenti* AC, *vivādenti* B. — *ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B. — 27, *saṃgho* AC, *saṃghe* B.

II.

2. 1, *mūgasūkarā* A, *mūgasuk°* C, *migasuk°* B. BUDDHAGHOSA reads *mūgasūkarā*.— **3.** 1, *tāni nesaṃ* A, *tāni besaṃ*

B, tāni sesaṃ corrected to t^c nesam C. —so nesam AC, so tesam B.— 2, tāni nesam AC, tesam (tāni is omitted) B. —so ca nesam A.— 3, BC omit the words ajj' uposatho panna-raso. Comp. Minayeff's edition of the Pātimokkhasutta, p. 2, line 16. —evam eva AC, evam evam B. —phāsu hoti (omitting ti) B.— 4, After °adhiyacanam etam B inserts: tena vucca. —vivarissāmi A, viparissāmi C, viharissāmi B. —B omits manasikatvā. —sabbam cetasā A, s^c cetaso BC. —samannāharāma A, samanārāma C, samantā harāmi B. —avisāhaṭṭacittā AC, avissāhaṭṭhacittā B. —nissāmetha A, nissamedha C, tisāmema B.— 5, BUDDHAGHOSA reads: ana-jjhāpanno vā hoti āp^c vā vutthito. —byahātabbam A, bbyāhātabbam B, byāhāritabbam C.— 6, byākareyya BC, byākato bhaveyya A. —evam evam B. —jānitabbam pucchatīti A, jānitabbā maṃ pucchatīti C, jānitabbam esa maṃ puccheyya B. —evarūpāya nāma parisāya A. —pi instead of vuccati B. —B omits samjānamāno.— 7, samādhinaṃ vimokkhiṇaṃ C. —vivekānaṃ B.— 5. 2, yāvatakā ek^c A. —ettāvata sām^c hoti yāvata B.— 6. 1, yāvata ekāvāso hoti (omitting ti) B.— 2, sammata sā sinā B.— 7. 1, tiyojanikap^c B. BUDDHAGHOSA agrees with the reading of AC.— 2, nadipāraṃ s^c C, °pāras^c AB. BUDDHAGHOSA: nadipāraṃ ti. —nadipārā s^c C, °pāras^c A, °pāraṃ s^c B. —evarūpaṃ nadipāras^c ABC.— 8. 2, Instead of samgho samgho the MSS. as a rule have the word but once.— 9. 1, tadahuposathe ca B. —mayaṇ camhā as^c A, mayaṇ camha as^c C; B omits mayaṇ ca. —nisiṇṇa C. Probably it should be nisinno. —uposathamukhaṃ A constantly.— 10. 1, B omits tāva. —vikāle A, vikālo B, vikālo corrected to vikāle C.— 11. 1, karissatu (at the first and second place) B. —kareyyatu (at the third and fourth place) B.— 12. 1, nadim taranto A, nadi t^c BC (at both places). BUDDHAGHOSA: nadim (nadi E) taranto 'ti Sappiniyaṃ nāma nadim atikkamanto. —BUDDHAGHOSA: manam vujho (mūlho D) ahosiṭi isakaṃ appattavujhabhāvo ('mūlhabhāvo D) ahosi, . . . vegona āgacchantam udakaṃ amanasikaronto thero manam vujho (manamūlho, which appears to be corrected to manavūlho, D) ahosi, na jana vujho (vūlho, corrected to mūlho, D.) —(At the second place:) manam vujho A, manavujho

C, manamhi vulho B.— 3, avippavāsasammuti AB. —avippavāsasammuti (at the second place) AC.— 5, paṭhamam sīmā (sīmā B) samn^m BC.— 13. 2, āpatti dukkaṭassatī ABC.— 15. 3, savarabhayaṃ A, savarabhayaṃ C, corābhayaṃ corrected to corābhayaṃ B. BUDDHAGHOSA: saṃvarabhayaṃ (saṃvarabhayaṇakhaṇa D) ti aṭṭavimanussabhayaṃ.— 7, kathaṃ ca pana bhikkhave attānā vā C. —8, A omits puggalaṃ tulayitvā. —9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vatthukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.— 3, kā-rāpessantitī A, kā-rāpentitī BC.— 5, diṭṭhi āvikātun A, diṭṭhim pi āv^o BD, diṭṭha pi āv^o C, diṭṭhi pi āv^o E.— 9, therādhikaṃ ABDE, therādikam C. BUDDHAGHOSA explains the word by therādhinaṃ and mentions a reading therādheyyam.— 17. 3, The MSS. constantly read vattati, not vattatī. —dutiyaṃ theram, tatiyaṃ theram B.— 18. 1, katimi ACE, katami D, katham B.— 3, kimpvatikā AC, kittikā B.— 4, nasamaggena C. —gahetun A, gah^o corrected to gāh^o B, gāh^o C.— 19. 1, piṇḍāya caranti A, p^o gacchanti B, p^o caranti gacchanti C. —āroceṭabboti ABC, instead of āroceṭabban ti? —na ssarati A, na ssari BC. —AB omit: anujā-nāmi bhikkhave bhattakāle . . . attam ārocesuṃ.— 20. 4, paḍipetabbo ABC, instead of paḍipetabbam? —B omits § 5, 6. —6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.— 21. 1, te hi bhikkhave AC, te imehi bhikkhave B. —te ce AB, tejakho C. —gaccheyyum C, gaccheyyum ce A, gaccheyyum cova B. — 22. 1, sannipatatha A, sannipatitha C, sannipatitṭha B.— dātabbo ABC; it ought to be read: dātabbā.— 2, kālakiriya B.— 4, sutto ACE, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha BC.— 2, kālakiriya B.— 3, santi AC, santa B. — 24. 1, muñcatha BC, muñcetha A.— 25. 1, sannipatatha A, ^opati corrected to ^opatita B, ^opatitha C.— 26. 5, tikkanam A, tiṇṇanam C, tiṇṇam B.— 8, tiṇṇam AB, tiṇṇanam C. —ekako AC, eko B.— 9 and 10, adhiṭṭhātabbo ABC instead of adhiṭṭhātabbam.— 27. 4, sāmanto A, sāmanta BCDE. — 10, 13, kim nāma (or kinnāma) so āpattim all MSS. Correct: kam nāma so āpattim.— 13, 15, ten' upasamkamī ABC. ten' upasamkamati?— 28. 1, ath' aññe āv^o bh^o

anāgatā AB, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kâtabbo (instead of pārisuddhi ārocetabbā) A.— 32. (subscription) pañcaviṣatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— 34. 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanissesāṃ C, pādadhovanantena udakanissekaṃ B. BUDDHAGHOSA: pādānaṃ dotānaṃ (dhotāṃ E) udakanissekaṃ (°nissekaṃ E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbāṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanissekaṃ (corrected to dhotāṃ ud°, D; dhotaudakanissekaṃ E) ti vā pātho, pādānaṃ dhovanaudakanissekaṃ (°nissekaṃ E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasiti A, v° ca asiti B, v° asiti C.— 6, catupañcassārā A, °pañcavarā B, °pañcaparā C. —sañcieca cepi vāyame AC, saṃoisāpi ca vāyave B, sañcieca cāpi vāyame?— 12, āgantuko C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivassonuposatho C.

III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. BUDDHAGHOSA: saṃkāpayissantiti (saṃkhāpayissantiti D) appossukkā nibaddhāvāsaṃ vasissanti.— 3. 1, saṃkāyissanti B.— 4. 2, sañcieca paṭikkamaṃti A, sañcieca āvāsaṃ atikkamaṃti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakaḍḍhitukāmo C. —pañeyyā B, paṇeyyā C, paṇāyyā A.— 5. 2, gamissanti BC, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B. —etasmim nid° etasmim pakarape dh° B.— 4, sannivaṭṭo C, °vatto A, °vaṭṭā corrected to °vaṭṭho B. BUDDHAGHOSA: sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kâtabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa BC add: bhikkhunisaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°. — 8, BC omit bhikkhunī° uddissa. — After kappiyakuṭi k° h° AB insert vaccaṭi k° h° (the same in § 13). **BUDDHAGHOSA**: bhikkhunīsamghaṃ uddissā 'ti ito paṭṭhāya vaccaṭi jantāgharaṃ jantāgharasālā 'ti imāni tīni parihīnāni. — After udapānasālā k° h° A adds: jantāgharaṃ k° h°, jantāgharasālā k° h°. — 9, BC omit guhā k° h°. — **BUDDHAGHOSA**: purāyaṃ (pure ayaṃ D) suttanto na paḷujjati (paḷ° D) yāva ayaṃ suttanto na paḷujjati na vinassati. — 13, After udapānasālā AB add: jantāgharaṃ k° h°, jantāgharasālā k° h°. — 23 and 26, upasampannaṃ ussukkaṃ k° AB. — 7. 8, bhikkhussa bhātiko B, bhikkhugatiko AC. **BUDDHAGHOSA**: bhikkhugatiko ti ekasmim vihāre bhikkhūhi saddhim vasanakaपुरiso. — 8. 1, undriyati A, udāmyati B, udriyati C. **BUDDHAGHOSA**: uddiyatīti (udariyatīti E) paḷujjati. — āharāpeyyuṃ A, āharāpesuṃ B, avahāreyyuṃ C. **BUDDHAGHOSA**: avahāpeyyuṃ (°yyan E) ti āharāpeyyuṃ. I believe that we ought to read avahareyyuṃ. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. — dajjeyyāhaṃ AC, dajyāhaṃ B. **BUDDHAGHOSA** (D): dajjāhan ti dajje ahaṃ (E omits this passage). — 9. 2, āvisanti A, āvissanti BC. — ojaṃ pi haranti pi (sic) BC, hanantī pi A. — 4, piṇḍena C, piṇḍakena AB. — 10. 1, vuṭṭhāti B. — 11. 3, gāvaṃ A, gāvum C, gāmaṃ B. — 6, Here and in the following paragraphs the MSS. sometimes read asukasmim instead of amukasmim. — 12. 1, tena gantun ti BC, tena upagantun ti A. — 1, °vitāpiyā B (only at the first place). — 5, nimpikosam A, nimbak° B, nimpok° C. — 13. 1, Sāvattthiyā AC, °yay B. — abhirameyyāṃ (corrected to °yyam) ahaṃ A, °yyam pahāṃ B, °yyāmāhaṃ C. — kīṃ kālāṃ A. — 14. 1 and 4, bahuṃ A.

TABLE OF CONTENTS OF THE THIRD BOOK. — 2, bhikkhugatikō A, °bhatiko C, °bhātiko B. — 5, bhedaṃtth° A, bhedaṃtth° BC. — susirena A. — vitāpāya AC, vitābhāya B. — 6, ajjhokāse ca yā vāsā A. — 7, yathāñāyena AC, yathāñāyena B. — 8, dvivbhātihā ca punā B, dvihatihā ca puna A, dvihātihā ca puna ca C. — 9, na jayya A, na eyya C, na seyya B. — vatthudvārena accharikā A, vatthuddāne antari kā BC.

IV.

1. 4, *sac' assa hoti avisayham* BC, *sac' assa av°* A (§ 11 *assa hoti* C, *assa* AB).— 8, *bhagavantānaṃ dassanāya* B.— 11, B omits *bhikkhū*.— 12, *apbāsum, phāsum* AC, *apbāsukam, phāsukam* B. — *samattasamvāsam* A, *sapattas°* C, *paṃattas°* B. — 13, *samādiyitabbam* A, *samāditabbam* C, *samaharitabbam* B.— 2. 1, The MSS. read sometimes *pavārayamānesu*, sometimes *°riyamānesu*.— 2, *pucchito* ABC instead of *mucchito*. *tadamantarā* A, *tadanantarā* C, *tadantarā* B.— 6. 2, 3, *sāmanto* ABC instead of *sāmantā* (see ii. 27. 4). — Subscription at the end of ch. 11: *pañcasattatitikam niṭṭhitam* A, *pañcavisatikam n°* C. B omits this subscription.— 14. 4, *pārivāsikupavāraṇādānena* ABC instead of *pārivāsikassa pav°* (comp. ii. 36. 4).— 16. 3, *pavāritānaṃ pavāraṇam ṭhapenti* BC.— 6, et seqq. A constantly omits the words: *mā viggaham*.— 13, *diṭṭhena vā pav° ṭhapesi* AB.— 13, et seqq. C constantly omits the words: *kinti te diṭṭham*.— 16, *aham pi na jānāmi* A, *aham na j°* BC.— 17, *samghādisesaṃ ropetvā* (*ropeta* B) BC, *yathādhammaṃ kārāpetvā* A.— 19, et seqq. *sāssa* A, *svāyam* C, *sāsā, yassa, svāssa* B, *sassa* E.— 23, *suddhānaṃ* B.— 24, *naṃ* A, *taṃ* BC, *na* E.— 17. 3, *tesaṃ vikkhitvā* ADE, *tesaṃ ācikkhitvā* C, *tesaṃ pucchitvā* B.— 5, *anuvaseyyum* AC, *anuvaseyyum* B.— 6, *anuvaseyyum* AB, *anupasseyyum* C.— 7, *ārogo hoti* all MSS. instead of *ārogo hosi*. — *codissatīti* A, *bhedassatīti* C, *codessati* B instead of *codessasīti*.— 8, *codessatīti* AB, *codessasīti* C.— 9, *āyasmā* AC, *āyasmantā* B. — B omits *gilāno*. — *ārogo hoti* A, *arogā hotha* C; B omits these words. — Perhaps we should correct: *ārogo ārogaṃ ākaṅkhamāno codessasīti*.— 10, *samanuyūñjitvā samanugāhitvā* A, *samanuy° samanubhāsītvā* B, *samanuy° samanugāhitvā* (*samanuggāhitvā* c. 18. 5, 6) *samanubhāsītvā* C (the same c. 18. 5, 6).— 18. 2, et seqq. *pavāraṇās°* AB, *pavāraṇas°* CE.— 3, 4, C constantly, except at one place in § 4, reads *āgame juphe kom°*.— 4, (in the middle of the paragraph) *karissati* AC, *karessāma* B. — *uddissati* A, *uddississati* C, *uddisessāma* B. — *pavāressati* all three MSS.— 6, *punad evā anto* BC.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentā-
pañāmañi ca A, pavārentā sata dve ca B, pavārento samadveva
C. Perhaps we should read: pavārent' āsane (comp.
ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C.
— chandadānapavāraṇā A, chandadāne p° B, andadāne p° C.
— 6, °vatihu ca bhaṇḍanaṃ A, °vatthu bhaṇḍanaṃ B, °vatthu
ditṭhi ca bhaṇḍanaṃ C.— 7, °saṃgaho ca AB, °saṃgaho C.

V.

1. 1, et seqq. The MSS. read: asiti °sahasāni instead of
asitiṃ °sahasāni.— 2, adhippasāreyyāsi B.— 3, so vo bha-
gavā?— 4, upasaṃkantāni C, °kamantāni AB.— 5, upa-
saṃkamantāni A, °kantāni C, °kamāpi B.— 7, no tathā
bhagavantam B, no tathāgataṃ bhagavantam AC.— 8, AC
put the words satthā . . . aami only once.— sāvato pi A, sāvako
pi B, Sāgato pi C. —no tathā BC (tathā is crossed in C). —
After Sāgataṃ a corrector has added, in C: yathā.— 12, et
seqq. Sitavane, Sitavane B, Sitavane AC.— 13, puṭo AD,
phuṭo E, puṭho C, puṭṭho B. —bhoge ca bhuñjitaṃ A, bhogā
ca bh° BC.— 15, bhoge ca bhuñjitaṃ AC, bhogā ca bh° B.
— 25, ānañcappattaṃ AC, ānañcapattaṃ D, ānejjapp° B,
aneñcappattaṃ E.— 27, tassa sammādhimuttassa BC. —bhi-
kkhuno AB, tādino C. —karaṇiyañi ca na v° A, kariyaṃ na
v° C, karaṇiyaṃ na v° B.— 29, Before tassa me C inserts:
sacāham bhante ekapaḷāsikaṃ uhiṣṣati. —upāhanāsu ratto A,
up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE,
°vatṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D.
Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallaka-
bandhā and khall° B, khallakabaddhā CDE. —puṭabandhā
AB, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭa-
baddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E,
pāliguṇṭhimā D, pāliḷuṇṭhimā and pāliguṇṭhimā C, pāli-
guṇṭhikā B. —tūlapuṇṇikā AD, tūlapuṇṇikā and tūlapuṇṇikā
B, tūlapuṇṇikā E, tūlapuṇṇikā and tūlapuṇṇikā C. —
°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C,
°baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E.
E: meṇḍavisāṇabaddhikā 'ti kaṇṇikaṭṭhāno meṇḍakasiṅga-

saṅṭhāne vaddhe yojetvā katā. — vicchikāṇṇikā ADE, [°]likā BC. — 4, uddacammaṃ[°] A, uddacammaṃ[°] and udao[°] C, oṭṭhaka-cammaṃ[°] B. — luvaka[°] A, lūvaka[°] and luvaka[°] C, uluka[°] and uluka[°] B, uluka[°] D, luka[°] E. — 3. 1, [°]upāhanā ārohitvā AC, [°]naṃ ār[°] B. — upāhanā orohivā ABC. Comp. i. 7. 3, 5. — 5. 1, init.: taṃ bhikkhuṃ pariggahetvā ABC; probably we should correct: taṃ bhikkhū par[°]. Comp. vi. 11. 1. — upāhanam AC, upāhanā B. — 6. 1, upāhanam AC, upāhanā B. — 2, AB omit rattiya. — 2, kaṇḍakam pi AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadhāratadaṇḍan ti C, kattaradaṇḍan tīti B. — 3, khatakhataśāddā B. — sabhā-katham AC, bhaya[°] B. Comp. GRIMBLOT, Sept Suttas Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, riechanti, racchissanti B, riñcanti, riñcissanti C. — 10. 1, taṃ bhikkhuṃ passivā C. — 3, pāṭamgin ti A, pāṭaṅgan ti C, pāṭakan ti B, pāṭāṇṇikā ([°]kiti D) DE. — 4, goṇakam BDE, gon[°] AC. — tulikam ABC, kul[°] D, tūl[°] E. — kadali[°] ACE, kādali[°] BD. — 7, Probably we should correct: aññatara pi pāpa-bhikkhu. — 8, vidhunitvā AC, vidhūnitvā B. — 11. 1, cammavaddhehi AC, cammabandhehi B. — ogumbhiyanti A, ogubbiyanti B, ogummiyanti D, okumpiyanti CE. — 12. 1, vinā upāhanena A, up[°] vinā BC. — 13. 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papatake pabbate A, Papāte pabbate CDE, Pavatte tabbate B. — 3, neva mayā AC, na ca mayā B. — 4, neva mayā A, na ca mayā B. — 5, dassaniyam pāsādikam A, pāsādaniyam B, pāsādikam pāsādaniyam C, pasādikam pāsādaniyam E. — yatindriyam A, yantindriyam B, santindriyam, which appears to be corrected to yantindriyam, C, satindriyan ti jitindriyam D, santandriyan ti jivitindriyam E. — 6, kaṇḍuttarā ACD, kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokanākāhatā D, gokaṇṭhakahatā E. — majjhāru AC, majjāru DE, majjh[°] and majj[°] B. — 9, tvaṃ AB, taṃ C. — sarabhaññamānapariyosāne A, sarabhaññap[°] C, bhaññap[°] B. — 10, na ramati kāme C. — 11, paridasīti A, paridassīti B, paridissati C. paridassīti (paṭid[°] E) paridassesi DE. — 12, Gajaṅgalam A, Kaj[°] BC. — tato param B, t[°] parā AC constantly. — Sallavati C, Sallavati A, Sallavati B. —

Setakaṇṇikam A, Setakaṇṇatem C, Svetakannikam B. — Dhūnam A, Thūnam B, Thuṇam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca satṭisa-hassissaro AC, saḥassagāmikissaro B.— 9, upasampāda-pañicehi gaṇaṃgaṇā dhuvasinā C, upasampadam pañica gaṇaṃ dhuvaṇahāyina B, upasampadam pañica gaṇaṃgaṇā dhuva-sindāyanā C.

VI.

1. 2, The MSS. almost indifferently read ābāratṭam and °tṭham (in the following chapters we find almost constantly khādāniyatṭham and bhojaniyatṭham).— 4, 5, bhattācchanna-kena A, bhattāchandakena C, bhattāchandakena and °canda-kena B.— 2. 1, sasumārav° C, sasukāv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— 3. 1, vacam B, pacam AC. —vacatṭham ADE, paccattam C, vattam B. —nisadapotaṇ ti ACD, nisaddapodaṇ ti E, nissadepodakaṇ ti B.— 4. 1, paggavak° AC, vaggavak° pakkavak° B. —DE: pakkavaṇ ti latājāti.— 5. 1, After paṭolapaṇṇam C inserts: nettamālap° paggavap°.— 6. 1, viḷaṅgam B, piḷ° AC. —pippali AC, pippalaṃ B.— goṭṭhaphalaṃ A, goṭaphalaṃ B, koṭṭhaphalaṃ C.— 8. 1, sāmuddam ABC, samuddikā ti DE. Comp. Abhidh. 461. —bilaṃ ABCE, bilālaṃ D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccāābādho B, °kaccā vā āb° C. Comp. viii. 17. I.— 2, rājanipakkaṃ AC, rājanānipakkaṃ B, rājanapakkaṇ (and: rājananip°) ti rājanakasaṭṭam E.— 10. 1, cālikehi AB, cālītehi C. —cuṇṇa-cālinan ti A, cuṇṇam cālinan ti BC. —dussacālinan ti AC, dussajālinan ti B.— 11. 1, taṃ bhikkhuṃ AB, taṃ bhikkhu C. Probably the correct reading is: taṃ bhikkhū. Comp. v. 5. 1.— 2, saraṇjanam E. —tālisam A, tālisam B, tālīsa-cayam C. Possibly the true reading is kāliyam (Abhidhān. 302).— 12. 4, pharusā hoti ABC. ph° honti? —salā-kāṭṭhāniyaṇ ti A, salākātaniyaṇ ti C, salākādhārayaṇ ti B, salākodhāniyaṇ ti yattha salākam odahanti taṃ DE. —aṃsabbaddhako A, °bandhake B, °vadhako C, °vaddhako DE.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— 13. 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsiñca A, āsiñcanti B, āsiñjiyanti C. —pātum AC, haritum B. —vattim A, vatti BC. —dahati all three MSS. —dhumanetthan ti A, °nettan ti B, °netthin ti C. —dhūmanettāni ABC. —amsabaddhako, °kam AB, amsavaddhako, °kam C.— 14. 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A. —sattakammam AC, satthak° B.— 5, kabalikāya A, kambalikāya B, kappalikāya C. —kabalikan ti A, kabalikan ti B, pajikan ti C, kakhalikan ti D, pakalikan ti E. —sāsapakuttana AC, °kuddena B, °kuttana E, °kuḍḍena D. —phositum ti A, positum ti C, dhovitum ti B. —kiliijittha A, kilijittha C, pilicchittha B. —°sakkharikāya AB, °sakkharitāya C. DE: lonasakkarikāya (losakkarikāya E) chinditum ti khurepa chinditum (E omits the last two words).— 6, Instead of udāhu paṭiggahetabbāni I propose to read: ud° paṭiggahāpetabbāni. —paṭiggaho ti kato B. kato (tato E) paṭiggahāpetabbo °ti saoe bhūmippatto paṭiggahetabbo, appattam (appatti E) pana gahetum vattati DE.— 7, duṭṭhagahapaniko A, °gahaniko BD, °gahaniko CE. —aechakañciyā AC, addhakañjiyā B. —aechakañciyan ti AC, apdakañjiyan ti B, aechakajakan (aechakañcalcan E) ti taṇḍulakamattho (taṇḍulamatto E) DE.— 15. 3, sabbatthikam A, sabbatthikam C, sambhattakam B. —ito titam C.— 4, vigaṇetvā C, pi gaṇetvā A, ganetvā B. —nivisi AC, nivasi B.— 5, (beginning of the paragraph) dārikā ABC, instead of dārakā? —The MSS. almost constantly read alamkitā, which I think is a misspelling caused by mālākitā. —añño dārike AB, añño dārako C. —añño dārike ABC.— 6, paṭimuñjā ti A, ñcā ti C, ñcāhi ti B. —asukassa B.— 8, sabbaso suvaṇṇamayo C. The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbasovaṇṇamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. l. 7, 8. —koḷumpe C, kolumpe A, koḷumbe B. In the Abhidhānapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— 16. 1, °karaṇam AC, °karakam B. —sāpiso A, sāmisso C, sāmiyo B. —kīmatthiyā AC,

kimitthiyā B. —thaddhanatthāya A, dbandhanatthāya B, bandhanattāya C. thambhanatthāya? thaddhattāya? — 2, vacce AC, vadhe B. — 17. 2, kutāyaṃ AC, kutoyaṃ B. — 4, 5, sāmāṃ pakkāṃ AB, sāmāp° DE. C generally reads sāmāp°. — 6, sāmāpāko, sāmānp° B, samāp° corrected to sāmānp° C. — 7, ukkapipḍakā ADE, °piṇḍukā B, °piṇḍākā C. — pācenti AC, paccanti B. — 8, na ahosi C, nāhosi A, na hoti B. — 9, After khamaniyaṃ bhagavā B inserts: yāpaniyaṃ bhagavā. — na ahosi AC, na hoti B. — paṭiggahāpetvā AC, paṭiggahetvā B. — 18. 3, koḷumphehi AC, koḷamibehi B. — āharāpeyyaṃ ti A, āharāpessaṃ ti B, hārāpeyyaṃ ti C. — harāpetvā AC, āharāpetvā B. — 4, nihaṭaṃ ABC, tihaṭaṃ D, nihaṭaṃ E. — 19. 1, After pāhesi B inserts: imaṃ khādaniyaṃ; before dassetvā: Sakyaputtissa. — 20. 1, Mandākinidahatire B. — 2, bhaṇo (omitting tena hi) AB. — Mandākinidahaṃ B. — abbāhitvā AC, aggahitvā B. — 3, evaṃ evaṃ Andākinīyā dahāya B. — 4, atirittāṃ B. — 21. 1, uppannaṃ B, ussannaṃ AC. — nippaṭṭabijaṃ AC, nibabbabijaṃ B. nibbaṭṭhabijaṃ ti (nibbattab° ti E) bijaṃ nibbaṭṭhetvā (nippattetvā apanetvā E) paribhuñjitabbaṃ DE. Probably we should read nivattabijaṃ. — 22. 2, so maṃ khv A, mamaṃ khavāyaṃ B, mamaṃ khv corrected to so maṃ khv C. — tunhibhuto va B, tato va AC. — 3, duropayo ACDE, dūrepayo B. duropiyo? — 23. 2, suṭṭhu ayya A, s° ayyo B, suṭṭhaya C. — āharissāma' ti B. — evaṃ ayyo ti B. — natthayyo B. — 3, potthanikaṃ A, potthalikaṃ B, poṭhanikaṃ C. pottaṇikaṃ ti (potthanikaṃ ti E) mamsacchedanasatthakaṃ vuccati DE. — 4, esāyya A, eseyya C, esāyyo B. — kim pana imāya B, kim pimāya A, kim imāya C. — 6, 7, sacchavi C. — lomo jāto B. — 7, B omits bhagavato mahāvāṇo. — 8, viññāpemi ti AC, viññāpesi ti B instead of viññāpesiṃ ti. — paribhuñjāmaṃ A. — 13, appamattakehi yī A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4. — 14, sihā sihaṃ° A, sihaṃ° BC. — paripāṭenti AB, paripāṭenti B. — 15, taracchā taraccham° A, taracchā m° C, taraccham° B. — paripāṭenti A, paripāṭenti B, pāṭenti C. — 24. 2, adlikāni ABC instead of atitāni, comp. § 3. — na assa AB, na addassa C, instead of na addasaṃ

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanti A, paṭiharati C, paṭihanti B. —vineti A, vinodeti BC. —āmāsam B.— 6, paraddattabhojanam A, paraddatthabhojanam BC. —anupavacchati A, anuppavacchati BC. —cāpaneti A, ca vyāsaneti B, ca byapaneti C. —°sobbhāgyatha B, °sobbhagyatam AC. —BUDDHAGHOSA: patthayatam icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggāpetha AB, patigāpetha C. —dhātā AC, dhītā B.— 4, na cāham paṭibalo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhanto . . . apuñnam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belalo A, Belatto and sometimes Belattho BC. Comp. the name of Sañjaya Belatthiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, cicitāyati cīcīcīyati A, ciccīcīyati cīcīcīyati B, vicecīyati vicecīyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam santatto A, divasasantatto C, divasayantatto B. —cicitāyati cīcīcīyati A, cīcīcīyati cīcīcīyati B, ciccīcīyati vicecīyati C.— 28. 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatam B. DE: sabbasandharan ti (saddhasanthāman ti D) yathā sabham sandhatam (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim āvasathāgāram santharivā (comp. Mahāparin. Sutta, p. 11). —Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbasattharīkam santhatam B. —purattābhimukho A, purattābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B. —purakkhetvā A, purekkhatvā B, purakkhitvā C. —mahatam A, mahati BC. —bhojanāni A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Sānidhav°, Sunidhav°, Sunidhav° B, Sūtidhav° D. I think that Childers's spelling Sunidha is correct; comp. Sansc. Sunitha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahmacāriye AC, brahmacāriye B. —āsum ABC. The true reading is *nasu*, see Mahāparinibb. Sutta, p. 14.— 13, vissajja AC, vessajja B, vissajja DE. —jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— 29. 2, saṃsaritam AC, saṃsātam E, saṃhitam B. —ucchinnamūlam B, ucchinnam m° AC.— 30. 1, bhadram bhadram yānam AC, bhadram y° B. Comp. Mahāpar. Sutta, p. 19.— 3, niyyāsum AB, niyāsīsum C.— 4, kissa je Amb° amhākam d° B. —ekabhattam AC, etam bh° B. —sace pi me ayy° A. —dajjāham tam C, dajjāham A, dajjā B.— 4, 5, Instead of ambakāya ABC read Ambapālikāya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakāyā 'ti itthiyikāya). Comp. Mahāparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiṇṇikāv° A, Kiṇceik° C, Giṇjak° B. —Ambavapaṃ A.— 31. 1, et seq. sandhāgāro AC, santhāg° and satthāg° B.— Nātap° A, Nātap° and Nāthap° B, Nātap° C. —samikābhisamkhāro B (at both places).— 3, kiṃ panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C. — 7, C omits jegucchitāya dhammaṃ desemi. jigucchitāya dh° d° A, jigucchāya dh° d° B.— 8, 9, anabhāvaṃ gatā B. — 10, anuviecakāraṃ ABC, anuvijjakāraṃ D, anuviechakāraṃ E (anuviditvā cintetvā tulayitvā kātabbam). —maṃ hi AC, mamaṃ hi B. —sāvaka AB, sāvakaṃ C.— 11, piṇḍapātāṃ BC, piṇḍakaṃ A (at both places).— 13, asatā AC, uccā B. —musāva AC, musāvādā B.— 32. 1, et seq. uggahitapaṭiggahitakaṃ AC, uggahitaṃ paṭiggahitaṃ, and uggahitakaṃ paṭiggahitakaṃ B.— 33. 1, bahārāmak° A, bāhirāk° B, ārāmak° C. —āropetvā AC, āropitā B.— 3, 4, sammutiya k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiya to sammātāya, but that sammuti is here the fem. of an adjective sammata=Sansc. sāmṃata.— 4, sammuti k° all three MSS. —gouisāṭikaṃ A,

gonisādikam B, gonisādikam CE.— 5, bahi patitthāpenti A, bahi tthapenti B, bahi vāsentī C. —sammutikapp° AC, sammutiyā kapp° B. —gonisādikam A, goniṇādikam B, gonisādikam C. —sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— 34. 1, supabhiñjanakam A.— 3, supabhiñjanakam AC.— 5, sabbatthakam mah° A, sabbatthukamah° C, sambhattakam mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakam A, sūpabhiñcācārakam C.— 9, tena hi sunisa catur° B.— 12, I have written bhadrām yānam abhirūhitvā; ABC read: bhadrām bhadrām y° a°. Comp. ch. 30. 1.— 13, yathā yimo AC, yathā yimo corrected to yathā imo B. — pattikā va B.— 17, Aṅguttarāmo (at both places) A. — loṇam pi taṇḍulam pi telam pi A, loṇam pi telam pi madhum pi taṇḍulam pi B, loṇam pi telam pi taṇḍulam pi C. —After khāḍaniyam pi AB insert bhojaniyam pi. Comp. ch. 33. 1. yathā bhagavantam AC, yathā mayam bh° B. —tattha is omitted in AC, in C it has been inserted afterwards by a corrector. — 18, sampādeti B, sambhāvesi AC. Comp. vii. 1. 1.— 19, nivesanam AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khīrena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasam AC, pañca gosam B, pañca gorase E. —māso māsatthikena AC, kummāso kummāsatthikena māsona māsatthikena B. —iminā yaṃ ayyassa kappiyam yaṃ tam d° B, iminā ayyassa k° d° A, iminā ayyassa yaṃ k° tam d° C.— 35. 1, et seq. Keniyo B, Keniyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, sanhiṭam AC, samañḡitam B. —Atthako Vāmako Vāmadevo cāṅgiraso Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessamitto ca mantānam katiāro isayo ime rattap° B.— 6, madhukapānam A, madhup° BCDE. —dākarasam AC, tākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi. —ve jayatam B, ve yajatam C, veyā etam (ve yujatam?) A. 36. 1, saṃkaram ADE, saṃkāram C, saṃnagaram B. —

pañca satāni 'ssa' dāḍo A; in C *assa* has been inserted by a corrector; *tassa* pañca satāni dāḍo B.— 2, bahukato ABE, bahukkato D, bahugatho C.—buddhe vā dhamme vā saṃghe vā A.—saṃkaro AC, saṃgāro B.—pañca satāni 'ssa' d° A.— 3, mahiddhiko B.—abhippasādo B.— 4, bhagavato mettana cittena ph° ABC instead of bhagavatā m° c° ph°.—gāviṃ taruṇav° A, gāvi taruṇav° B, gāvi taruṇav° C.—eso āvuso B.— 6, nāddasa ABC instead of nāddasaṃ.—sākaṃ B constantly.—nāddasa AB, nāddassa C instead of nāddasaṃ.— 37. 3, bahuṃ-bahuṃ denti C, which possibly is the correct reading.— 4, B appears to read Bhusāgāre. Comp. also Mahāparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajite A.—pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— 40. 3, (at the end) yāvajjivikaṃ tadaha paṭiggahitaṃ BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcaṇi upapisaṇi AC, añjatiṃ upapiṇṇaṇi B.—salākathāni AC, salākodhanti B.— 3, thavikaṃ paddhakaṃ B, thavikaṃsa-vaddhakaṃ A, thapikaṃ aññavaddhakaṃ C.— 6, vikāsiyaṃ AB, vikāsiyaṃ C.— 10, sihañ ca dīpikaṃ A, sihabyaggha-dīpika C, sihañ ca dīpikaṃ B.

VII.

1. 1, et seq. Pāveyyakā ACE, Pātheyyakā and Pāth° B, Pāt° and Pāth° D. BUDDHAGHOSA explains this name thus: Pāṭeyya- (Pāceyya° E) ratthavāsino, Pāṭbeyya (Pāveyyaṃ E) nāma Kosaḷeṣu pacchimadisābhāge ratthaṃ, tatthavāsino 'ti. Comp. Turnour's Index to the Mahāvamsa, p. 20.—BUDDHAGHOSA, after having explained okappunnehī, adds: oghapunnnehīti (opapunnnehīti D) pi pāṭho.— 2, B omits yāpaniyaṃ bhagavā.—avivadamānā phāsukaṃ (phāsu B) vassaṃ vassimhā BC, which is wrong, as the commentary shows.—gacchantā A, āg° BC.— 5, (I here mark the readings of the Parivāra [MS. Orient. fol. 378 of the Berlin Royal Library, fol. jhli], which contains a

similar passage, by P) ovattiyakaraṇamattena AE, ovattikak° CP, ovadhiyak° D, ovadhitakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍūsak° P, kaṇḍusakaka-
raṇamattena 'ti muttiya- (corrected: mutaddittiya-) patta-
bandhanamattena D, kaṇḍusakaraṇamattena 'ti muldiya-
pattabandhanamattena E. —anuvātakaraṇam° ACEP, anu-
vātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena
A, ovadh° C, ovaddh° B, ovaṭṭh° E, ovad° corrected to
ovaddh° D, ovaṭṭ° P. The word is explained thus: āgantu-
kapattāropanamattena kaṭhinaeivareto vā pattaṃ gaheṭvā
aṇṇasamim akāṭhinaeivare (kaṭhinaeivare D) pattāropana-
mattena; —eva saṇḍhinnena AP, evassa cchinuena B, eva
saecchinuena C. —sammā AP, simmā C, sāmaṇ B. — 6, pā-
paṇikena ACEP, apānikena B, pāpanikena D. —eva
saṇḍhinnena AP, evassa cchinuena B, eva saecchinuena C. —
sammā AP, sammo B, simā C. — 7, saubbhārā AC, ya-
vubbhārā B, saḥubbhārā E. P generally reads saḥubbh°;
I have met only once or twice in this MS. with the read-
ing saubbhārā. — 4. 1, et seq. A sometimes, and B
very often, reads vippakataṃ cīvaraṃ. — 11. 1, et seq.
apacīṇayamāno A, apacitīyamāno and apacīṇiyamāno B,
apavilāyamāno C. —Subscription: apacīṇanavakaṃ n° A,
apacīnan° n° B. C omits the subscription. — 13. 1, vesati
AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK. — 1, Pāveyyakā
AC, Pāṭheyyakā B. — 4, ullikhi AC, ullikhā B. — opatti
A, opati B, opatti C. — dāṭṭhakamm° B. — ānūvādikā AB,
ānūvārikā C. — 5, ovadheyyam C. — 6, saṇḍhinnena AB,
saecch° C. — 9, chinna° A, saecchinna° C, chinne B. — 11,
simassa ubbhārāṭṭhamhi A, simassa ubbhārāṭṭhāpi C, simāsa
ubbhārāṭṭhami B. — 12, 14, idha B, idaṃ AC. — 15,
kariyaṃ tassa A, kayiran tassa C, karissamī tassa B. — 20,
sattasattavidhi AC, sakkasukkāvidhi B. — 21, natthi AC,
nantikā B. — chaccā AC, chaṭṭhe B. chacco (Samsc.
chaṭṭas) ? — 22, AC omit the words ādāya nissimagataṃ. —
23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi? — 27,
karaṇiyo AB, 'yā C. — 28, apacīṇā A, apavilānā C,
apacīṇo B.

VIII.

1. 1, 2, āramāni BC instead of āramā and ārame.— 2, vuttāpessāmā ti A, 'yyāmā ti BC.— 3, parihāyissati B, bhūjissati A, sacchijjati C. —gilānā 'ti paṭivedeyyan ti ABC, gilānaṃ paṭivedeyyan ti E, gilānaṃ paṭivaseyyan ti D.— 4, jīvātīti tassa Jivako B, tassa jīvātīti J° C, tassa Jivako A.— 5, upari jivitum B.— 6, gaṇhati DE (at both places). —sutthum ca ABC, sutthu ca DE. —sutthum ca AB, sutthu ca C.— 7, āhīṇḍanto ācariya C, āhīṇḍantomhi ācariya AB. —āhīṇḍanto na kiñci A; BC omit āhīṇḍanto.— 8, kum tikkicchāmiti A, tam t° BC. —etissā ācariya A, etissācariya C, chācariya B.— 10, yadā arogā ahosi AC, yadā ārogo hoti B.— 11, uttānakam B. —nipajjāpetvā B, nipādetvā AC. —nutthahitvā AC, nutthahitvā B.— 12, me mahagghāni bhesajjāni B. —upajjānametassa samyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa samyamassā 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogūpamassa E) ca upakāram jānāmiti adhippāyo.— 13, arogā thitā A, ārogā thitā, ār° thitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22. —amhākañ ceva B.— 14, na ccham AC, na cirasseva B.— 16, ayam kho gaṇapati A, ayam kho setthi B, ayam kho setthi gaṇapati C.— 17, sādhu deva . . . āpāpetum B, s° devo . . . āpāpetu AC. Comp. § 21, 23.— 18, nipātro A, nipajjāpetvā BC. —m° te sambandhitvā B. —ophāletvā A, pāletvā B, pāṭiletvā C, uppādetvā DE. Comp. § 22. —sippani C, sippiniṃ A, sippini E, sabbini B, sibbanim D. —pānake, pānako AC, pānake, pānako B. —passēyyātha B, passathayyo A, passathayyā C. —tesāyam (at both places) B. —sibbini A, sibbinā B, sappani corrected to sippani C.— 19, sacāham A, saccāham C, sacāham and saccāham B.— 20, jānāsi A, jānāhiti B.— 21, antagaṇhābādho A, antānaṃ gaṇthābādho C, antagaṇthāb° B. —davo C, deva AB. Comp. § 23. —āpāpetha A, āpāpetum B, āpāpetu C.— 22, ussārapetvā DE. —thambhe A, tambe C, tumbhe B. —nbandhitvā A, upanibandhitvā ca C. —oppādetvā AC, uppāl° B. —antagaṇthim A, antānaṃ gaṇhi C, antogaṇthikam B. —andhagaṇthim A, antānaṃ gaṇthi C,

antogaṇṭhi B. —B omits antāni paṭipavesetvā. —ārogo thito AB. —soḷasa kaḥāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Candapajjota. — 24, tam te lopivisarutīti B instead of tam devo pivissatīti. —nippimceyyaṃ A, nipaceyyaṃ BC. —nippaci A, nipaci BC. —sappaṃ pītaṃ AB. —maṃ ghātepassasi B, ghātāpeyyāsi (omitting maṃ) A, ghātāpeyyāsi maṃ C. Comp. § 28. ghātāpeyyāti? — 26, tam sappaṃ A, tam sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa AC, māssa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā DE. — 28, khādati B, khādi A. —apāyi AC, pivati apāsi B. —khādayitaṃ AB, khāyitaṃ C. —ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi ABC. ghātāpeyyāti? —siveyyakaṃ BC, siv° and siv° BD, siv° E. —paccārahati AB, paccāharati C. paccarahati? — 31, B: nānābhessajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jivako Kom° tini upphalahatthāni nānābhessajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti. — 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C. — 2. 1, adḍhakāsiyaṃ DE. — upaḍḍhakāsināṃ ABC, °kāsināṃ DE. —khamamānaṃ, khamamāno ABC, kambhānan ti (corrected to khambhānan ti) uccāvacāni suṇḍarāni asuṇḍarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānaṃ A. —sadiṣaṃ A, sadiṣānaṃ B, sadiṣā C. — 7. 1, After nimbakosē pi A inserts sjjhokāse pi. — 2, sammannitabbo ABC instead of sammannitabbaṃ. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chaḥhaggiyā bhikkhū (P) tath' eva bhaṇḍāgārikaṃ vuṭṭhāpentī. See the list of contents of this book, v. 10. — 9. 1, A omits sabbo. — 3, uttarantassa A C, uttaritassa B. — 10. 2, sītudakāya A, sītuddakāya C, sītunakāya B, sītuntikā ti apakkaraṇaṇaṃ vuccati E. I am doubtful as to the correct spelling. sītunhikāya? —uttarāḷumpāṃ AC, uttarāḷumpakaṃ B. uttarāḷavan ti vaṭṭaṭhāraṇaṃ rajanakumbhiyā majjhe ṭhapetvā tam āthāraṇaṃ parikkhipitvā raṇaṇaṃ pakkhipitum anujānāmiti attho, evaṃ

hi kate rujanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? — °thālīkan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25, 23.— 2, pattinam A, patthinam E, patthinnam D, patthinnam BC. The comment explains the word thus: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamabākkhetam B. — acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhībaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālibaddham, mariyādu-baddham, sūnghātakabaddham E. — acchinna-bandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calo. — A omits rattiya.— 3, 5, After dhammavinayo B inserts pabbajitā.— 14. 1, aggaḷam acchādeyyan ti chinnaṭṭhāne pilotikakhaṇam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, duputtam B. — majjhe ekacciyan ti AC, maṇḍela (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbatānam (corrected to uttubbatānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dighakālato uddhatānam (utṭhānam D) gatavattakānam (°vattakānam D) pilotikānam ti yuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. — A B almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyānam jinnu A, brahmacariyam jinnu B, brahmacārikam jikkena C. — jinnā bhavissanti all three MSS. instead of jinnā bhavissaṭṭha. — kim . . ānissamsam the MSS. constantly.— 13, passambhisanti AC, passaddhisati B. — passaddhamkāyā A, passaddhikāyā B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā labhateva āyū B.— 16. 1, et seq. The MSS. almost

constantly read *okkamenti* (rarely *okkamanti*), but *okkamantānaṃ* (rarely *okkamentānaṃ*); comp. *okkamayato*, § 3. — 4, *tena kho pana samayena āyasmato Ānandassa atikhuddakaṃ* B. — *samgopeti* A. — 21. 1, *suttalūkaṃ* AB, *suttalukhaṃ* CE, *suttaḷukaṃ* D. **BUDDHAGHOSA**: *sutteneva aggalaṃ kātun ti attho*. — *okiriyanti* AC, *okiranti* B. *okireyyātīti jinnakonano galati* D, *okiratīti chindakonato galati* E. — *aṭṭhapadakaṃ* A, *aṭṭhapadaka* B, *aṭṭhapadikaṃ* C, *aṭṭhapādakaṃ* D, *aṭṭhāpadakaṃ* E. **BUDDHAGHOSA** (E): *aṭṭhāpadakacehannena pattamukhaṃ sībbitum*. — 2, *anvādhikaṃ pi āropetum* is explained thus by **BUDDHAGHOSA**: *āgantukapattam dātum*. *idam pana appahonake āropetabbam*. *sace pahoti āgantukapattam na vaṭṭati, chinditabbam eva*. — 22. 1, *mātāpitāro hi kho* A, *ro kho* B, *ro pi kho* C. — *dadamāno* BC, *dadamāne* A. — 23. 1, *idhāhaṃ* B, *so ahaṃ* A, *sohaṃ* C. Comp. ii. 12, 1, etc. — 24. 4, Possibly we should correct *anadhiṭṭhite* instead of *anadhiṭṭhitena*; comp. *bhājiyamāne*. — 5, *Isibhato* A, *ddo* C, *itto* B. — 6, *Nilavāsi* AB, *Nilavāsi* C. — *Sānavāsi* A, *Sālavāsi* C; B omits the name of this Thera. — *Gotako* A, *Gopako* B, *Govako* C. — *Baḷikasantāno* A, *Phalikasandano* B, *Phalikasandāno* C. — 25. 2, In the speech of Upananda the MSS. constantly read *agamāsi* and *aggahesi*. There is no doubt that this is simply a mistake for *agamāsim* and *aggahesim*. — *te pi maṃ* (at the first place) all three MSS. instead of *te maṃ*. — 26. 1, *upaṭṭhahantīti* A, *upaṭṭhentīti* C, *upaṭṭhapentīti* B. — *upaṭṭhentīti* AC, *upaṭṭhapentīti* B. — 3, *upaṭṭhentīti* AC, *upaṭṭhahantīti* B. — *upaṭṭhentīti* AC, *upaṭṭhantīti* B. — *natthi* to all three MSS. Probably we ought to read: *n'atthi vo* (te and vo are very similar in Burmese writing). — *upaṭṭhahēyyum* AB, *upaheyyum* C. — 4, *upaṭṭhāpetabbo* B constantly. — 7, *nihātum* A, *niharitum* BC. — 8, *nihātum* AB, *niharitum* C. — 27. 1, *upaṭṭhahemāti* A, *upaṭṭhapemāti* B, *upaṭṭhāhemāti* C. — 5, *avissajjitam* C. — 28. 1, AC omit *hi*. — 2, *ajinakkhipam* AC constantly, *ajinapakkhikam* and *ajinapakkhim* B. — *tīthiyadhajam dhāretabbam* AB, *jo dhāretabbo* C. — 3, *akkanālam* AE, *akkanālam* B, *agganālam* C, *akkhanālam* D. — *paṇadasāni* and *phaṇad* A, *phala-*

dasāni C, phalakasāni and phaladasāni B.— 31. 1, After ārocesum C adds: anujānāmi bhikkhave visāsaṃ gāhetuṃ ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatṛajo B, hī atr° A C.— 3, mahābhiso A C, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, situdī A, santuṭṭhi B, situṭṭhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsāṇ ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchirasu A, punajjhisu B, puna dvisu C.— gilāyanā A B, gilāyavā C.— 19, agganālā ca C, akkanāli ca A, akkanālayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bahi B C, pahī A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmīṃ āvāse kattabbatātantipaṭibaddho.— 5, addasa kho A, addasā kho B C. This is certainly a blunder; the true reading is addasaṃ kho; see Kuhn, Beiträge zur Pāli-Grammatik, p. 109.—The three MSS. read: bhante bhikkhu d° va āgacchante. I propose to read: bh° te bhikkhū, etc.— 6, adhammikena nasi dhammikenā ukkhitto A, adhammikenā si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikenā pi dhammecakena ukkhitto B.— 8, vatthusmīṃ kāraṇeti A C, v° kasmīṃ kāraṇe ti B. The reading of B (or: v° kismīṃ kāraṇe 'ti) may be correct.— 9, vinayo A C, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrāpi dhammakammaṃ karontīti aññatrāpi dhammakammaṃ (sic) karontī ayam eva vā pāṭho . . . aññatrāpi vinayakammaṃ aññatrāpi satthusāsanakammaṃ ti.— 3, cha imāni C D, cha yimāni A E, chamāni B.— 4. 8, anantarikassāpi A B, antarikassa pi C. E: ānantarikassā ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— 5. 1, paṭinissajetā A, paṭinissajjetā C, paṭinissajjetā B. BUDDHAGHOSA: paṭinissadethā ti (paṭinissajitvā ti E) paṭinissajjitabbā.— 6. 1, A C omit bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, aṭṭhānārāhikaṃ A, raṭṭhānārāhikaṃ B, aṭhānārāhikaṃ C.— 10, yañ ca kammaṃ A, pañeakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhittaṃ BC, °ttā A.— 17, na ca kārakaṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca ?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, paccā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetanḍulakan tassa B.— 35, All three MSS. read bhaṇḍa-nakārako.— 38, cakkam bandhe ?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °byādhite C.

X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA : asaṃmodikā (°kāya D) vattamānāyā ti asaṃmodikāya vattamānāya āyam ova vā pā-ṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dighiti, Dighiti. Dighiti is the most frequent spelling, but Dighiti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamaṃ abbhuyyāto.— abhivijjiya C.— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimānā A, avimano B, attamanā C. —hoti AB, hotiti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇaṃ buddhalakkhaṇasaṃpannaṃ buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dighāyu.— 8, Brahmaḍatte Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciraditṭho B, ciraṃ ditṭhā A, ciraditṭhā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rappiye A, rammiye C, gusimpiye B. —atha kaṭṭhāni A, aṭṭha k° C, aṭṭhi k° B. —anattako A, anattako C, anattakārako B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcitvā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca, —AC omit

paccaasosi . . . Kāsirañño.— 15, gamissāma ti A, gamissāmi C, gamissāmiti B. —aññena ratho C, aññenava ratho AB. —tassa . . niddam okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbādetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuttā 'ti mutthassatino. vācāgocarabhāṇino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipatthānādigocarā. bhāṇino ca, kathambhāṇino (E adds ca). yāv' icchanti mukhāyāmau ti yāva mukhaṃ pasāretuṃ icchanti tāva pasāretvā bhāṇino, eko pi saṃghagāravena mukhasaṃkocaṃ na karoti attho. —v. 3, yeva taṃ A, ye taṃ BDE, ye ca taṃ C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atthiechinnā ACE, °chiddā B, °chidā D, —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgaraññe A, °rañño B, mātāṅgaṃ vañe C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, kerā B. —mātāṅgaraññe A, °rañño BC.—4. 1, 2, Pācinavaṃsadāyo, °ye A, Pācinavaṃsadāso, °ye B, Vācinavaṃsamaggadāyo, Pācinavaṃsamiggadāye C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyyakaṃ CDE, Pālil° A, Pāral° B.— 7, upatthāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātāṃ B, piṇḍapāta C, piṇḍakaṃ A.— 2, piṇḍapātāṃ B, piṇḍakaṃ AC.— 6, Mahākoṭṭhiko A, °to BC.— 12, kathaṃ nu kho tehi AB, k° nu kho tehi tehi C, instead of: kathaṃ nu kho amhehi? — 6. 3, v. 1, After vinicchayesa B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena taṃ B.— v. 3, anuyyataṃ A, anuyyutaṃ BCE, anuyuttaṃ and anuyyutaṃ D. BUDDHAGHOSA explains this word thus: anuyyātaṃ anupakataṃ.— v. 4, pajjhāti B. —kālāgataṃ A, kālākataṃ E, kālāgataṃ BCD. BUDDHAGHOSA: kathetabbayuttakāle āgataṃ.— v. 5, pametaṃ ABD, sametaṃ CE. BUDDHAGHOSA: vimamsitaṃ taṃ taṃ kāraṇaṃ paññāya tulayitaṃ samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhatthānakusalo; E: visandhikovidō ti viraddhatthā-

nakusalo.— v. 6, saññāpanam AC, paññāpanam B, sañño-
janam D, paññāpanam E.— v. 7, BUDDHAGHOSA : yathā
nāma āhunam (anuhitam D) āhutipiṇḍam samuggayhantīti.
—v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, atthacaro
idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekaṇ
cepa sampadā A, pañcekaṇ ceva sampadā B, mālakaṇ ceva
vaṃsādā C.— 3, Koṭhiko A, °to BC.— 3, Upāli cubho A,
U° cubhayo B, Upālīvhayo C.— 4, 'nāthapiṇḍiko B, ca
Sudatto ca A, °ca Sudattiho na ca C. —AC omit Vis° Mig°
ca. —samakam dade C.— v. 5 is wanting in AB.



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